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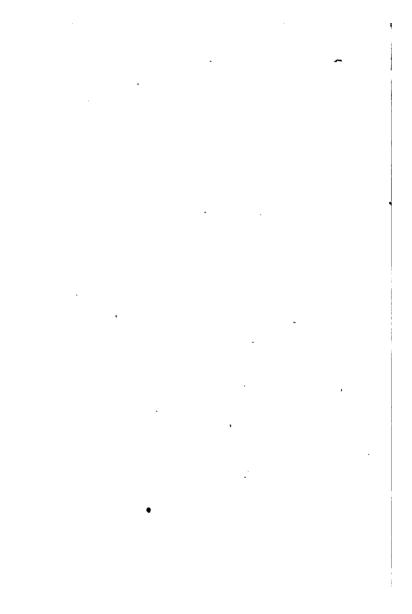
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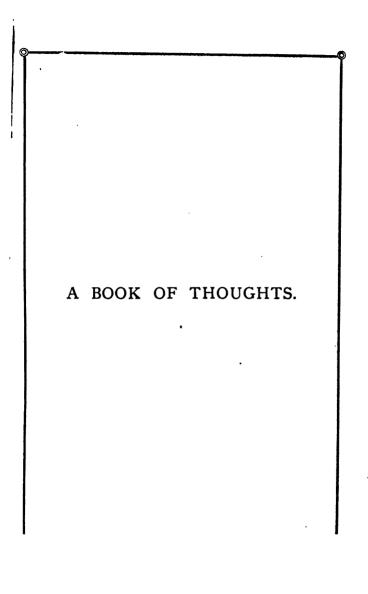
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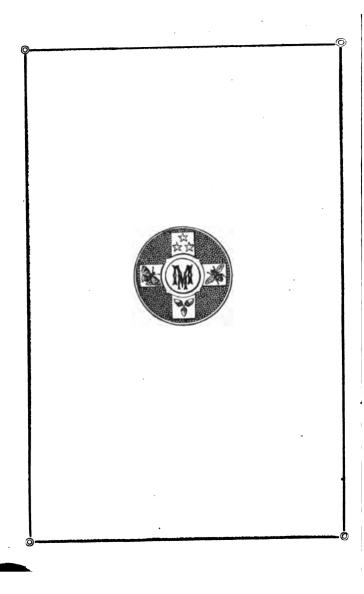
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## BOOK OF THOUGHTS.

BY

H. A.

LONDON AND CAMBRIDGE:
MACMILLAN AND CO.
1865.

270. g. 21.



LONDON
R. CLAY, SON, AND TAYLOR, PRINTERS,
BREAD STREET HILL.

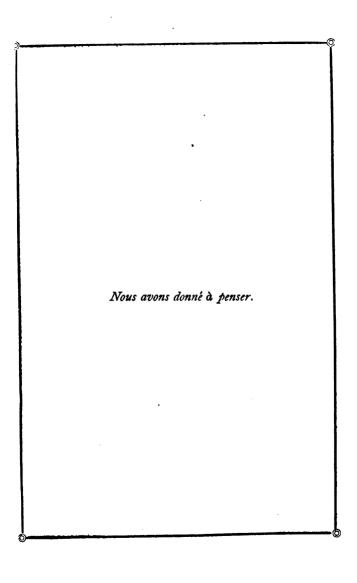
## PREFACE.

THE notes from among which the following passages have been chosen, consist of prose extracts that have accumulated during several years' reading, not of desultory gatherings.

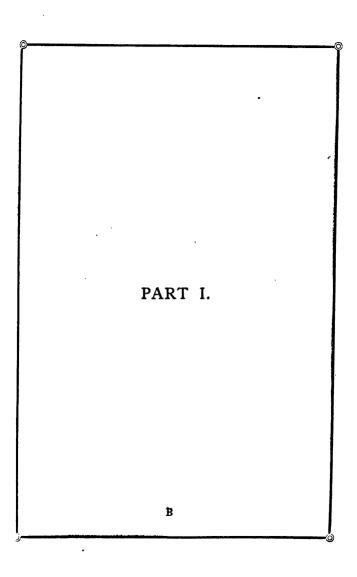
I trust my little book, which I publish for the thoughtful many, rather than for the deep-thinking few, may be found a useful pocket-companion.

H. A.

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. . . .

J'ÉCRIRAI ici mes pensées sans ordre, et non pas peut-être dans une confusion sans dessein: c'est le véritable ordre, et qui marquera toujours mon objet par le désordre même.

PASCAL.

## A BOOK OF THOUGHTS.

## WHAT TO PUT FIRST IN A BOOK.

La dernière chose qu'on trouve en faisant un ouvrage est de savoir celle qu'il faut mettre la première.

PASCAL.

## CRITICISM.

Die Kritif nimmt oft bem Baume Raupen und Blüthen mit einanber.

JEAN PAUL RICHTER.

## CRITICISM.

Le plaisir de la critique nous ôte celui d'être vivement touché de très-belles choses.

LA BRUYÈRE.

#### PLEASING THE MANY.

Kannst Du nicht Allen gefallen durch beine That und bein Kunstwerk,

Mach' es Benigen recht; Bielen gefallen ist schiller.

#### SUCCESS.

Le succès de la plupart des choses dépend de savoir combien il faut de temps pour réussir.

# OUR CHIEF BUSINESS WITH REGARD TO OUR CALLING.

Nous devons travailler à nous rendre trèsdignes de quelque emploi: le reste ne nous regarde point, c'est l'affaire des autres.

La Bruyère.

## FORTUNE.

Fortune is like a market, where many times if you wait a little the price will fall.

BACON.

## DESIRE OF FAME.

But further, this desire of fame naturally betrays the ambitious man into such indecencies as are lessening to his reputation. He is still afraid lest any of his actions should be thrown away in private, lest his deserts should be concealed from the notice of the world. or receive any disadvantage from the reports which others make of them. This often sets him on empty boasts and ostentations of himself, and betrays him into vain fantastic recitals of his own performances: his discourse generally leans one way, and whatever is the subject of it, tends obliquely either to the detracting from others, or to the extolling of himself. Vanity is the natural weakness of an ambitious man, which exposes him to the secret scorn and derision of those he converses with, and ruins the character he is so industrious to advance by it.

ADDISON.

#### HONOUR.

L'honneur ressemble à l'œil, qui ne saurait souffrir la moindre impurité sans s'altérer; c'est une pierre précieuse dont le moindre défaut diminue le prix.

BOSSUET.

#### VANITY.

Ce qui nous rend la vanité si insupportable c'est qu'elle blesse la nôtre.

LA ROCHEFOUCAULD.

## APPEARANCE.

Du bist am Ende — was Du bist. Set,' Dir Perüden auf von Millionen Loden, Set,' Deinen Fuß auf ellenhohe Soden, Du bleibst doch immer — was Du bist.

## IMITATION.

It is by imitation, far more than by precept, that we learn everything; and what we learn thus we acquire not only more effectually, but more pleasantly. This forms our manners, our opinions, our lives.

BURKE.

#### PRAISE.

Those who are greedy of praise, prove that they are poor in merit.\*

PLUTARCH.

#### DRESS.

En fait de parure il faut toujours rester au dessous de ce qu'on peut.

Montesouieu.

## ELOQUENCE.

Fénelon says of Demosthenes: Il se sert de la parole, comme un homme modeste de son habit, pour se vêtir et non pour se parer.

\* This extract and those on pp. 19. and 123. are taken from La Harpe's Lycée (p. 354). He gives neither the original nor references.

#### MODESTY.

La modestie est au mérite ce que les ombres sont aux figures dans un tableau; elle lui donne de la force et du relief.\*

LA BRUYÈRE.

## TALENT.

Voici comme je définis le talent: un don que Dieu nous a fait en secret, et que nous révélons sans le savoir.

Montesquieu.

## TACT.

Talent is power; tact is skill. Talent is weight; tact is momentum. Talent knows

\* A just and reasonable modesty does not only recommend eloquence, but sets off every great talent which a man can be possessed of. It heightens all the virtues which it accompanies; like the shades of paintings, it raises and rounds every figure, and makes the colours more beautiful, though not so glowing as they would be without it.

ADDISON (Spectator, No. 231).

what to do; tact knows how to do it. Talent makes a man respectable; tact will make him respected. Talent is wealth; tact is ready money. . . . Talent is pleased that it ought to have succeeded; tact is delighted that it has succeeded. Talent toils for a posterity which will never repay it; tact throws away no pains, but catches the passions of the passing hour. Talent builds for eternity; tact for a short lease, and gets good interest.

Anon. (Atlas).

#### FLATTERY.

La flatterie est une fausse monnaie qui n'a cours que par notre vanité.

LA ROCHEFOUCAULD.

## FLATTERY.

On croit quelquesois hair la flatterie; mais on ne hait que la manière de flatter.

LA ROCHEFOUCAULD.

## PRAISING PRINCES FALSELY.

Louer des princes des vertus qu'ils n'ont pas, c'est leur dire impunément des injures.

ROCHEFOUCAULD.

## FRIENDSHIP AND FRIENDS.

How many men have lacked friendship rather than friends.

Seneca.

## FRIENDSHIP.

Sine virtute amicitia existere non potest.

CICERO.

## SATIRE.

Satire is a greater enemy to friendship than is anger.

H. A.

## CRIMES AND WEAKNESSES.

Les hommes rougissent moins de leurs crimes que de leurs faiblesses et de leur vanité.

LA BRUYERE.

#### REVENGE.

He that studieth revenge keepeth his own wounds green.

BACON.

#### ENVY.

L'on me dit tant de mal de cet homme, et j'y en vois si peu, que je commence à soupçonner qu'il n'ait un mérite importun, qui éteigne celui des autres.

LA BRUYÈRE.

## THE CHESS KNIGHT.

3wei Anaben wollten Schach ziehen. Beil ihnen ein Springer fehlte, fo machten fie einen überfluffigen Bauer, burch ein Merkzeichen, bagu.

Gi, riefen bie anbern Springer, woher, herr Schritt fur Schritt?

Die Anaben hörten die Spötterei, und sprachen: Schweigt! thut er und nicht eben die Dienste, die ihr thut?

LESSING.

## TRIUMPH OVER PASSIONS.

Rest not in an ovation, but triumph over thy passions.

SIR THOMAS BROWNE.

## SYMPATHY.

Those who want friends to open themselves unto are cannibals of their own hearts.

BACON.

## CHEERFULNESS AKIN TO GRATITUDE.

The cheerfulness of heart which springs up in us from the survey of Nature's works, is an admirable preparation for gratitude. The mind has gone a great way towards praise and thanksgiving that is filled with such a secret gladness: a grateful reflection on the Supreme Cause who produces it, sanctifies the soul, and gives it its proper value. Such an habitual disposition of mind consecrates every field and wood, turns an ordinary walk into a morning or evening sacrifice, and will improve those transient gleams of joy, which naturally brighten up and refresh the soul on such occasions, into an inviolable and perpetual state of bliss and happiness.

Addison.

## JOYS AND SORROWS.

Die Rose blüht nicht ohne Dornen. Za; wenn nur aber nicht die Dornen die Rose überlebten! Jean Paul Richter.

## PARTING AND FORGETTING.

Parting and forgetting! What faithful heart can do these? Our great thoughts, our great

affections, the Truths of our life, never leave us. Surely they cannot separate from our consciousness; shall follow it whithersoever that shall go; and are of their nature divine and immortal.

THACKERAY.

#### FAINT PRAISE.

C'est un grand signe de médiocrité de louer toujours modérément.

VAUVENARGUES.

## RIGHT ADMIRATION.

Learn to admire rightly; the great pleasure of life is that. Note what the great men admired; they admired great things: narrow spirits admire basely, and worship meanly.

THACKERAY.

## POLITENESS.

Il me semble que l'esprit de politesse est une certaine attention à faire que, par nos paroles et nos manières, les autres soient contents de nous et d'eux-mêmes.

MONTESQUIEU.

#### KIND WORDS.

Always say a kind word if you can, if only that it may come in, perhaps, with singular opportuneness, entering some mournful man's darkened room, like a beautiful fire-fly whose happy circumvolutions he cannot but watch, forgetting his many troubles.

FRIENDS IN COUNCIL.

## THE COURT.

La cour est comme un édifice bâti de marbre; je veux dire qu'elle est composée d'hommes fort durs, mais fort polis.

LA BRUYÈRE.

## BEHAVIOUR AT COURT.

Il est aussi dangereux à la cour de faire les avances qu'il est embarrassant de ne les point faire.

La Bruyère,

#### GOOD-BREEDING.

Good-breeding shows itself most where to an ordinary eye it appears the least.

ADDISON.

#### SOCIABILITY.

L'on est plus sociable et d'un meilleur commerce par le cœur que par l'esprit.

LA BRUYÈRE.

## RAILLERY.

La raillerie est un discours en faveur de son esprit contre son bon naturel.

Montesquieu.

## CONVERSATION.

Le ton de la bonne conversation est coulant et naturel; il n'est ni pesant ni frivole; il est savant sans pédanterie, gai sans tumulte, poli sans équivoque. Ce ne sont ni des dissertations, ni des épigrammes; on y raisonne sans argumenter; on y plaisante sans jeux de mots; on y associe avec art l'esprit et la raison, les maximes et les saillies, l'ingénieuse raillerie et la morale austère. On y parle de tout pour

que chacun ait quelque chose à dire; on n'approfondit pas les questions de peur d'ennuyer: on les propose comme en passant, on les traite avec rapidité: la précision mène à l'élégance; chacun dit son avis et l'appuie en peu de mots; nul n'attaque avec chaleur celui d'autrui; nul ne défend opiniâtrement le sien. On discute pour s'éclairer; on s'arrête avec la dispute; chacun s'instruit, chacun s'amuse, tous s'en vont contents: et le sage même peut rapporter de ces instructions des sujets dignes d'être médités en silence.

J. J. ROUSSEAU.

## CONVERSATION.

La confiance fournit plus à la conversation que l'esprit.

LA ROCHEFOUCAULD.

## LISTENING.

Know how to listen, and you will profit even from those who talk badly.\*

PLUTARCH.

\* See page 9.

C 2

#### MERIT.

Si vous souhaitez que votre mérite soit connu, connaissez le mérite des autres.

LES PAROLES DES ORIENTAUX.

#### HAVING TO DO WITH FOOLS.

One has never so much need of his wit as when one has to do with a fool.

CHINESE PROVERB.

## TALKING OF ONE'S-SELF.

It is a hard and nice subject for a man to speak of himself; it grates his own heart to say anything of disparagement, and the reader's ears to hear anything of praise from him.

COWLEY.

## TALKATIVENESS.

As hills of sand are to the steps of the aged, so is one of many words to a quiet man.

THE SON OF SIRACH.

#### TALKATIVENESS.

On parle peu quand la vanité ne fait parler.

LA ROCHEFOUCAULD.

## A SHORT PETITION TO A GREAT MAN.

A short petition to a great man is not only a suit to him for his favour, but also a panegyric upon his parts.

Візнор Ѕоитн.

#### READING.

Les sots lisent un livre et ne l'entendent pas: les esprits médiocres croient l'entendre par-faitement: les grands esprits ne l'entendent quelquefois tout entier; ils trouvent obscur ce qui est obscur, comme ils trouvent clair ce qui est clair. Les beaux esprits veulent trouver obscur ce qui ne l'est point, et ne pas entendre ce qui est fort intelligible.

LA BRUYÈRE.

#### READING.

Reading furnishes the mind only with materials of knowledge; it is thinking makes what we read ours. We are of the ruminating kind, and it is not enough to cram ourselves with a great load of collections; unless we chew them over again they will not give us strength and nourishment.

LOCKE.

#### PURPOSELESS READING.

Reading without purpose is sauntering, not exercise. More is got from one book on which the thought settles for a definite end in knowledge, than from libraries skimmed over by a wandering eye. A cottage flower gives honey to the bee, a king's garden none to the butterfly.

EDWARD BULWER.

## ORIGINALITY IN STYLE.

Un bon auteur n'écrit pas comme on écrit mais comme il écrit.

MONTESQUIEU.

#### SEEMING OBSCURITY IN STYLE.

Ber einem Autor Duntelheit vorwerfen will, sollte erft sein eigenes Innere besuchen, ob es benn ba auch recht hell ift. In ber Dammerung wirb eine sehr beutliche Schrift unlesbar.

GOETHE.

#### OBSCURITY OF STYLE.

On distingue, en fait d'obscurité, deux espèces de galimantias: le *simple*, quand ce qu'on écrit ne s'entend pas; et le *double*, quand en écrivant on n'a pu s'entendre soi-même.

MAURY.

## MODERN AUTHORS.

Die originalsten Autoren ber neuesten Zeit find es nicht beswegen, weil sie etwas Neues vorbringen, sonbern allein weil sie fähig sind bergleichen Dinge zu sagen, als wenn sie vorher nie gesagt gewesen.

GOETHE.

#### COMMENTARIES.

Il y a plus affaire à interpreter les interpretations, qu'à interpreter les choses; et plus de livres sur les livres que sur aultre subiect: nous ne faisons que nous entregloser.

MONTAIGNE.

#### BEATING ABOUT FOR THE RIGHT WORD.

Un bon auteur et qui écrit avec soin éprouve souvent que l'expression qu'il cherchait depuis longtemps sans la connaître, et qu'il a enfin trouvée, est celle qui est la plus simple, la plus naturelle, qui semblait devoir se présenter d'abord et sans effort.

LA BRUYÈRE.

## WORDS.

Men believe that their reason is lord over their words, but it happens, too, that words exercise a reciprocal and reactionary power over our intellect. Words, as a Tartar's bow, shoot back upon the understanding of the wisest, and mightily entangle and pervert the judgment.

BACON.

#### POETRY.

A writer in *Blackwood* defines poetry, "man's thoughts tinged by his feelings."

## MUSICAL WORDING OF SENTENCES.

Coleridge remarks very pertinently somewhere, that wherever you find a sentence musically worded, of true rhythm and melody in the words, there is something deep and good in the meaning too. For body and soul, word and idea, go strangely together here, as everywhere.

CARLYLE.

## RHETORIC AND ELOQUENCE.

How well Cicero, who defines Eloquence "motus animae continuus," \* designates the

\* A continuous movement of the soul.

mere rhetoricians of his time,—" Non oratores, sed operarios lingua celeri et exercitata." \*

#### MUSIC.

Music is the only sensual gratification which mankind may indulge in to excess without injury to their moral or religious feelings.

ADDISON.

#### LOVE.

L'amour n'est qu'un épisode dans la vie de l'homme, c'est l'histoire tout entière de la vie de la femme.

MADAME DE STAËL.

### LOVE BEFORE MARRIAGE.

L'amour avant l'hymen ressemble à une préface trop courte en tête d'un livre sans fin.

BLUETTES ET BOUTADES.

\* Not orators, but artisans with voluble and well-drilled tongues.

#### SOCIETY NOTHING WITHOUT LOVE.

For a crowd is not company, and faces are but a gallery of pictures, and talk but a tinkling cymbal, where there is no love.

BACON.

#### INGRATITUDE.

Ingratus est, qui beneficium se accepisse negat quod accepit; ingratus, qui dissimulat; ingratus qui non reddit; ingratissimus omnium qui oblitus est.

CICERO.

### GRATITUDE.

There is not a more pleasing exercise of the mind than gratitude. It is accompanied with such an inward satisfaction, that the duty is sufficiently rewarded by the performance. It is not, like the practice of many other virtues, difficult and painful, but attended with so much pleasure that were there no positive

command which enjoined it, nor any recompense laid up for it hereafter, a generous mind would indulge in it for the gratification which accompanies it.

ADDISON.

#### BRILLIANT THOUGHTS IN ORATORY.

Ego vero lumina orationis velut oculos quosdam esse eloquentiae credo; sed neque oculos esse toto corpore velim, ne caetera membra suum officium perdant.

QUINTILIAN.

### BRILLIANT THOUGHTS.

Ce que nous appelons une pensée brillante n'est ordinairement qu'une expression captieuse, qui, à l'aide d'un peu de vérité, nous impose une erreur qui nous étonne.

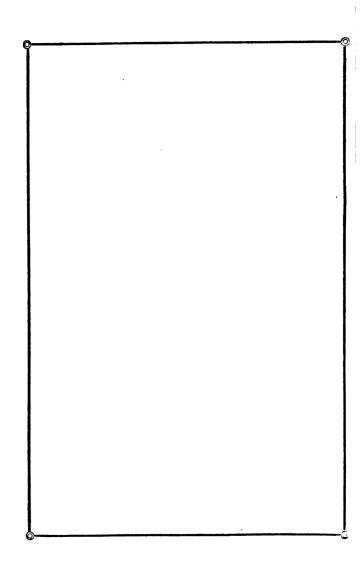
VAUVENARGUES.

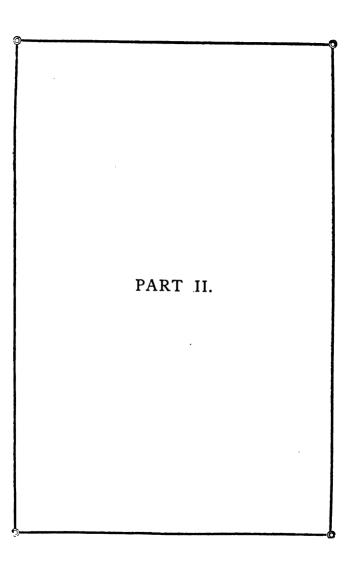
## MEN OF MAXIMS.

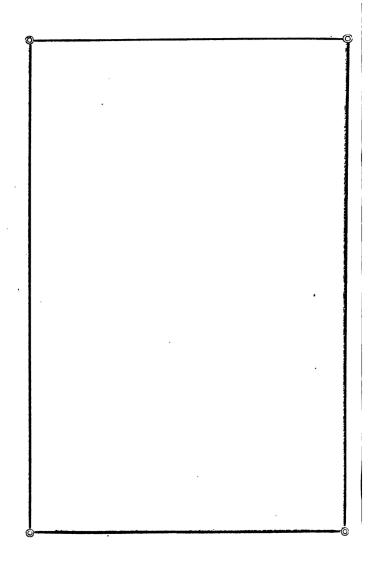
All people of broad strong sense have an instinctive repugnance to the men of maxims,

because such people early discern that the mysterious complexity of our life is not to be embraced by maxims, and that to lace ourselves up in formulas of that sort is to repress all the divine promptings and inspirations that spring from growing insight and sym-And the man of maxims is the popupathy. lar representative of the minds that are guided in their moral judgment solely by general rules, thinking that these will lead them to justice by a ready-made patent method, without the trouble of exerting patience, discrimination, impartiality;—without any care to assure themselves whether they have the insight that comes from a hardly-earned estimate of temptation, or from a life vivid and intense enough to have created a wide fellow-feeling with all that is human.

GEORGE ELIOT.







READ not to contradict and confute; nor to believe and take for granted; nor to find talk and discourse: but to weigh and consider.

BACON.

#### OPINIONS OF INDIVIDUALS.

If all mankind minus one were of one opinion, mankind would be no more justified in silencing that one person than he, if he had the power, would be justified in silencing the world.

J. S. MILL.

## IN WHAT A MAN'S GREATNESS CONSISTS.

A man's greatness lies not in wealth and station, as the vulgar believe, nor yet in his intellectual capacity, which is often associated with the meanest moral character, the most abject servility to those in high places, and arrogance to the poor and lowly; but a man's true greatness lies in the consciousness of an honest purpose in life, founded on a just esti-

mate of himself and everything else, on frequent self-examination, and a steady obedience to the rule which he knows to be right, without troubling himself about what others may think or say, or whether they do or do not do that which he thinks and says and does.

GEORGE LONG.

#### GREATNESS.

Be substantially great in thyself, and more than thou appearest unto others; and let the world be deceived in thee, as they are in the lights of heaven.

SIR THOMAS BROWNE.

### CHARACTER.

Bon einem Menfchen schlechthin sagen zu konnen, "er hat einen Charakter," heißt fehr viel von ihm, nicht allein gesagt, sonbern auch gerühmt; benn bas ift eine Seltenheit, die Hochachtung und Bewundersung erregt.

GOETHE.

#### A MARK OF CHARACTER.

Durch Nichts bezeichnen die Menschen mehr ihren Charakter, als burch das was fie lächerlich finden.

#### THE LAUGHABLE.

Der Berftändige findet fast Alles lächerlich, ber Bernünftige fast Richts.

## RIDICULE AND MISREPRESENTATION.

He who misrepresents what he ridicules does not ridicule what he misrepresents.

Dr. Hodgson.

### CAN NOT = WILL NOT.

Der Mensch kann was er soll; und wenn er sagt, er kann nicht, so will er nicht.

FICHTE.

#### DESIRE AND WILL.

Affections, joy, grief, &c., the sundry forms of appetite, are not excited by things indifferent, and must rise at some things. To be stirred or not by them is not altogether in our power. But actions which issue from the will are in the power thereof. Appetite is the will's solicitor, the will is appetite's controller. No desire is properly called Will, unless where reason and understanding prescribe the thing desired.

HOOKER.

## WORK THE SOURCE OF HAPPINESS.

If thou workest at that which is before thee, following right reason seriously, vigorously, calmly, without allowing anything else to distract thee, but keeping thy divine part pure, as if thou shouldest be bound to give it back immediately; if thou holdest to this, expecting nothing, fearing nothing, but satisfied with thy

present activity according to nature, and with heroic truth in every word thou utterest, thou wilt live happy. And there is no man who is able to prevent this.

M. Antoninus.

## LABOUR AND THOUGHT.

It is only by labour that thought can be made healthy, and only by thought that labour can be made happy.

RUSKIN.

#### OCCUPATION.

La nature nous a fait un besoin de l'occupation; la société nous en fait un devoir; l'habitude peut en faire un plaisir.

CAPELLE.

## WORK, THE GREAT INSTRUMENT OF SELF-CULTURE.

Now the man who in working, no matter in what way, strives perpetually to fulfil his obli-

gations thoroughly, to do his whole work faithfully, to be honest, not because honesty is the best policy, but for the sake of justice, and that he may render to every man his due,—such a labourer is continually building up in himself one of the greatest principles of morality and religion. Every blow on the anvil on the earth, or whatever material he works upon, contributes something to the perfection of his nature.

CHANNING.

#### SELF-CULTURE.

It is the work of a philosopher to be every day subduing his passions, and laying aside his prejudices.

ADDISON.

## NATURE—HOW COMMANDED.

Nature is commanded by obeying her.

BACON.

#### HEAVEN UPON EARTH.

Certainly it is heaven upon earth to have a man's mind move in charity, rest in Providence, and turn upon the poles of truth.

BACON.

#### BAD HABITS.

Like flakes of snow that fall unperceived upon the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together, so are our habits formed: no single flake that is added to the pile produces a sensible change; no single flake creates, however it may exhibit, a man's character; but as the tempest hurls the avalanche down the mountain, and overwhelms the inhabitant and his habitation, so passion, acting upon the elements of mischief, which pernicious habits have brought together by imperceptible accumulation, may overwhelm the edifice of truth and virtue.

JEREMY BENTHAM.

#### REAL HAPPINESS AND GREATNESS.

Der allein ift glüdlich und groß, ber weder zu herrsichen noch zu gehorchen braucht um Etwas zu fein.
GOETHE.

#### READING.

Hobbes was wont to say: "Had I read as much as others, I had remained as ignorant as they."

#### STUDY AND THOUGHT.

Certaines gens étudient toute leur vie; à la mort ils ont tout appris, excepté à penser.

Domergue.

## VAIN DISPLAY OF KNOWLEDGE.

If there happens among fools any dispute concerning learning, for the most part be silent. It is dangerous to speak what comes first into one's mind. If any one calls you ignorant, be not moved at the reproach; and when you have learned this, then know you begin to be

learned. A sheep does not show she has had a good pasture by throwing up the grass she has eaten, but in that she has well digested it, and has wool and milk in plenty; so do you in the same manner not boast your reading to fools, but show by the actions that follow a true improvement, that you have read and profited. EPICTETUS.

#### GREAT TRUTHS REGARDED MERE TRUISMS.

Truths of all others the most awful and interesting are too often considered as so true that they lose all the power of truth, and lie bed-ridden in the dormitory of the soul, side by side with the most despised and exploded errors.

COLERIDGE.

## NATURALNESS OF TRUTH.

La vérité entre si naturellement dans l'esprit, que quand on l'apprend pour la première fois, il semble qu'on ne fasse que s'en souvenir.

FONTENELLE.

#### NATURE.

La nature est une sphère infinie dont le centre est partout, la circonférence nulle part.

PASCAL.

#### TRUTH AND BEAUTY.

Aus ber schlechtesten Sand kann Bahrheit mächtig noch wirken;

Bei bem Schönen allein macht bas Gefag ben Gehalt.

SCHILLER.

## SOUL AND BODY.

The body is domicilium animae, her house, abode, and stay; and as a torch gives a better light, a sweeter smell, according to the matter it is made of, so doth our soul perform all her actions better or worse as her organs are disposed: or as wine savours of the cask wherein it is kept, the soul receives a tincture from the body through which it works.

BURTON.

#### MORAL BEAUTY.

La beauté morale est le fond de toute vraie beauté. Ce fond est un peu couvert et voilé dans la nature. L'art le dégage, et lui donne des formes plus transparentes. C'est par cet endroit que l'art, quand il connaît bien sa puissance et ses ressources, institue avec la nature une lutte où il peut avoir l'avantage.

VICTOR COUSIN.

#### ART.

L'art ne tient à la religion, ni à la morale; mais comme elles il nous approche de l'infini, dont il nous manifeste une des formes. Dieu est la source de toute beauté, comme de toute vérité, de toute religion, de toute morale. Le but les plus élevé de l'art est donc de réveiller à sa manière le sentiment de l'infini.

VICTOR COUSIN.

## TASTE.

We may consider taste to be a settled habit of discerning faults and excellencies in a moment—the mind's independent expression of approval or aversion. It is that faculty by which we discover and enjoy the beautiful, the picturesque, and the sublime, in literature, art, and nature; which recognises a noble thought as a virtuous mind welcomes a pure sentiment by an involuntary glow of satisfaction.

R. A. WILLMOTT.

#### TASTE.

I think I may define it to be that faculty of the soul which discerns the beauties of an author with pleasure, and the imperfections with dislike.

ADDISON.

# PERCEPTION OF THE BEAUTIFUL MUST BE CULTIVATED.

Now no man receives the true culture of a man in whom the sensibility to the beautiful is not cherished; and I know of no condition in life from which it should be excluded. Of

all luxuries this is cheapest and the most at hand; and it seems to me to be the most important to those conditions where coarse labour tends to give a grossness to the mind. From the diffusion of the sense of beauty in ancient Greece, and of the taste for music in modern Germany, we learn that the people at large may partake of refined gratifications which have hitherto been thought to be necessarily restricted to a few.

CHANNING.

#### IMAGINATION WITHOUT TASTE.

Es ift Richts fürchterlicher als Ginbilbungefraft ohne Gefcmad.

GOETHE.

## OBSTINACY OF OPINION.

He that never changed any of his opinions, never corrected any of his mistakes; and he who was never wise enough to find out any mistakes in himself will not be charitable enough to excuse what he reckons mistakes in others.

WHICHCOTE.

#### MODERATION.

This is the centre wherein all both divine and human philosophy meet,—the rule of life,—the governess of manners,—the silken string that runs through the pearl chain of all virtues,—the very ecliptic line under which reason and religion move without any deviation, and therefore worthy of our best thoughts, of our most careful observation.

BISHOP HALL.

## SEEMING TO BE AND TO KNOW.

While it is necessary that young people be shown that they are members of society, and must act consistently with that membership, let us avoid the common fault of leading them to be and to act in order to *seem* good, clever, &c. How wonderfully early we too often teach our little ones deceit and hypocrisy by

appealing to their vanity through the question, "What will such a one think if you do this or that?" while the proper method would be to lead the child to consider whether this or that be right or wrong in itself.

H. A.

#### CANT.

Is not Cant the *materia prima* of the Devil; from which all falseholds, imbecilities, abominations body themselves; from which no true thing *can* come? For Cant is itself properly a double-distilled Lie; the second-power of a Lie.

CARLYLE.

### DOGMATISM.

C'est la profonde ignorance qui inspire le ton dogmatique. Celui qui ne sait rien croit enseigner aux autres ce qu'il vient d'apprendre lui-même: celui qui sait beaucoup pense à peine que ce qu'il dit puisse être ignoré, et parle plus indifféremment.

LA BRUYÈRE.

## PREJUDICES.

Every one is forward to complain of the prejudices that mislead other men and parties, as if he were free, and had none of his own. This being objected on all sides, it is agreed that it is a fault and a hindrance to knowledge. What now is the cure? No other but this, that every man should let alone others' prejudices, and examine his own.

LOCKE.

## EDUCATION, STATE INTERFERENCE IN.

Dans une société bien ordonnée tout invite les hommes à cultiver leurs moyens naturels: sans qu'on s'en mêle, l'éducation sera bonne.

Non opus est necessario magnatibus ad emendationem educationis; sed sufficerent privati conatus.

LEIBNITZ.

#### BEST METHOD OF TEACHING.

For my part, I am convinced that the method of teaching which approaches most nearly to the method of investigation is incomparably the best; since, not content with serving up a few barren and lifeless truths, it leads to the stock on which they grew.

BURKE.

## THE SOUL WITHOUT EDUCATION.

I consider a human soul without education like marble in the quarry, which shows none of its inherent beauties till the skill of the polisher fetches out the colours, makes the surface shine, and discovers every ornamental cloud, spot and vein that runs through the body of it. Education, after the same manner, when it works upon a noble mind, draws out to view every latent virtue and perfection, which without such helps are never able to make their appearance.

ADDISON.

#### EDUCATION OF DAUGHTERS.

Laß beine Tochter zwar recht einwurzeln und eingreifen in bas wirthschaftliche Treiben; nur halte burch Religion und burch Dichtkunst bas Herz für ben Himmel offen; brude bie Erbe fest an bie nährenbe Wurzel ber Pflanze, aber in ihren Kelch laß keine fallen.

JEAN PAUL RICHTER.

#### EARLY EDUCATION.

It appears to me to be a great fault in the education of our children that we take so little trouble to develop their senses by *direct* means. In teaching little children of five or six years old to read, we mis-spend time which would be most profitably employed in playfully yet earnestly training their eyes to see, and their ears to hear, and their fingers to touch.

H. A.

## INFANT MODESTY.

I think that few people are aware how early it is right to respect the modesty of an infant.

HARRIET MARTINEAU.

#### FALSEHOOD.

Je mehr Schwäche je mehr Lüge; die Kraft geht gerade; jede Kanonenkugel, die Höhlen oder Gruben hat, geht krumm. Schwächlinge muffen lügen.

JEAN PAUL RICHTER.

## HOME JOYS.

Die häuslichen Freuden des Menschen find bie schönsten ber Erbe.

Und die Freude der Eltern über ihre Kinder ist die heiligste Freude der Menschheit:

Sie macht bas herz ber Eltern fromm und gut, fie hebt bie Menschen empor zu ihrem Bater im himmel.

PESTALOZZI.

## MARK OF "GENIUS."

To carry on the feelings of childhood into the powers of manhood, to combine the child's sense of wonder and novelty with the appearances which every day for perhaps forty years has rendered familiar,—this is the character and privilege of genius, and one of the marks which distinguish genius from talent.

SAMUEL TAYLOR COLERIDGE.

#### HONOUR.

Purity is the feminine, Truth the masculine of Honour.

ARCHDEACON HARE.

#### INTUITIVE POWERS OF WOMAN.

The intuitive powers of Woman are certainly greater than those of Man. Her perceptions are more acute, her apprehensions quicker; and she has a remarkable power of interpreting the feelings of others, which gives to her, not only a much more ready sympathy with these, but that power of guiding her actions so as to be in accordance with them which we call *tact*. This tact bears a close correspondence with the adaptiveness to particular ends which we see in instinctive actions. In regard to the inferior development of her intellectual powers, therefore, and in the predominance of

the instinctive, Woman must be considered as ranking below man; but in the superior purity and elevation of her Feelings she is highly raised above him. Her whole character, Psychical as well as Corporeal, is beautifully adapted to supply what is deficient in man, and to elevate and refine those powers which might otherwise be directed to low and selfish objects.

DR. CARPENTER.

#### THE LILY AND THE ROSE.

Pour me montrer le caractère d'une fleur les botanistes me la font voir sèche, décolorée et étendue dans un herbier. Est-ce dans cet état que je reconnaîtrai un lis? N'est-ce pas sur le bord d'un ruisseau, élevant au milieu des herbes sa tige auguste, et réfléchissant dans les eaux ses beaux calices plus blancs que l'ivoire, que j'admirerai le roi des vallées? Sa blancheur incomparable n'est-elle pas encore plus éclatante quand elle est mouchetée, comme des gouttes de corail, par de petits

scarabées écarlates, hémisphériques, piquetées de noir qui y cherchent presque toujours un asile? Oui est-ce qui peut reconnaître dans une rose sèche la reine des fleurs? Pour qu'elle soit à la fois un objet d'amour et de philosophie, il faut la voir lorsque, sortant des fentes d'un rocher humide, elle brille sur sa propre verdure, que le zéphyr la balance sur sa tige hérissée d'épines, que l'aurore la couvre de pleurs, et qu'elle appelle par son éclat et par ses parfums la main des passants. Quelquefois une cantharide, nichée dans sa corolle en relève le carmin par son vert d'éméraude; c'est alors que cette fleur semble nous dire que. symbole du plaisir par ses charmes et par sa rapidité, elle porte comme lui le danger autour d'elle et le repentir dans son sein.

BERNARDIN DE S. PIERRE.

PRE-EMINENCE OF THE "SOUL" OVER THE "INTELLECT."

And now observe, the first important consequence of our fully understanding this

pre-eminence of the soul will be the due understanding of that subordination of knowledge respecting which so much has been said. For it must be felt at once, that the increase of knowledge, merely as such, does not make the soul larger or smaller; that, in the sight of God, all the knowlege man can gain is as nothing: but that the soul, for which the great scheme of redemption was laid, be it ignorant or be it wise, is all in all; and in the activity, strength, health, and well-being of this soul, lies the main difference, in His sight, between one man and another. And that which is all in all in God's estimate is also, be assured, all in all in man's labour: and to have the heart open, and the eyes clear, and the emotions and thoughts warm and quick, and not the knowing of this or the other fact, is the state needed for all mighty doing in this world. And therefore, finally, for this, the weightiest of all reasons, let us take no pride in our knowledge. We may, in a certain sense, be proud of being immortal; we may be proud of being God's

children; we may proud of loving, thinking, seeing, and all that we are by no human teaching; but not of what we have been taught by rote; not of the ballast and freight of the ship of the spirit; but only of the pilotage, without which all the freight will only sink it faster, and strew the sea more richly with its ruin.

RUSKIN.

#### IMPERFECTION.

Imperfection is in some sort essential to all that we know of life. It is the sign of life in a mortal body, that is to say, of a state of progress and change. Nothing that lives is, or can be, rigidly perfect; part of it is decaying, part nascent. The foxglove blossom,—a third part bud, a third part past, a third part in full bloom,—is a type of this world. In all things that live there are certain irregularities and deficiencies, which are not only signs of life, but sources of beauty. No human face is

exactly the same in its lines on each side, no leaf perfect in its lobes, no branch in its symmetry. All admit irregularity as they imply change; and to banish imperfection is to destroy expression, to check exertion, to paralyse vitality. All things are literally better, lovelier, and more beloved for the imperfections which have been divinely appointed, that the law of human life may be Effort, and the law of human judgment, Mercy.

Ruskin.

#### LIGHT AND SHADE.

Bo viel Licht ift, ift ftarter Schatten.

GOETHE.

## INFANCY OF PEOPLES AND INDIVIDUALS.

Dans l'enfance de tous les peuples, comme dans celle des particuliers, le sentiment a toujours précédé la réflexion, et en a été le premier maître.

VAUVENARGUES.

#### THE BOW AND ITS OWNER.

Ein Mann hatte einen trefflichen Bogen von Ebenholz, mit dem er sehr weit und sehr sicher schoß, und
ben er ungemein werth hielt. Einst aber, als er ihn
ausmerksam betrachtete, sprach er: Ein wenig zu
plump bist du doch! alle beine Zierde ist die Glätte.
Schade! — Doch dem ist abzuhelfen, siel ihm ein.
Ich will hingehen und den besten Künstler Bilder in
ben Bogen schnigen lassen. Er ging hin; und der
Künstler schnigte eine ganze Jagd auf den Bogen;
und was hätte sich besser auf einen Bogen geschickt,
als eine Jagd?

Der Mann war voller Freuben. "Du verbienst biese Zierrathen, mein lieber Bogen!" — Indem will er ihn versuchen; er spannt, und der Bogen — zersbricht!

LESSING.

## DEFINITION.

All arts acknowledge that then only we know certainly, when we can define; for definition is that which refines the pure essence of things from the circumstance.

MILTON.

#### REASON.

Many by their situations in life have not the opportunities of cultivating their rational Many from the habit they have acquired of submitting their opinions to the authority of others, or from some other principle which operates more powerfully than the love of truth, suffer their judgment to be carried along to the end of their days, either by the authority of a leader, or of a party, or of the multitude, or by their own passions. Such persons, however learned, however acute, may be said to be all their days children in understanding. They reason, they dispute, and perhaps write; but it is not that they may find the truth, but that they may defend opinions which have descended to them by inheritance, or into which they have fallen by accident or been led by affection.

HOME (LORD KAMES).

# COMMON SENSE, THE TRUE BASIS OF PHILOSOPHY.

Philosophy has no root but the principles of common sense; it grows out of them, it draws its nourishment from them; severed from this root its honours wither, its sap is dried up, it dies and rots.

THOMAS REID.

# LIVELY WIT OF LESS VALUE THAN JUST PERCEPTION.

Ce n'est point un grand avantage d'avoir l'esprit vif, si on ne l'a juste. La perfection d'une pendule n'est pas d'aller vite, mais d'être réglée.

VAUVENARGUES.

# WIT AND JUDGMENT.

And hence, perhaps, may be given some reason for that common observation that men who have a great deal of wit and prompt memories have not always the clearest judgment or deepest reason: For wit lying most in the assemblage of ideas, and putting those together with quickness and variety wherein can be found any resemblance or congruity, thereby to make up pleasant pictures and agreeable visions in the fancy; judgment, on the contrary, lies quite on the other side, in separating carefully from one another ideas wherein can be found the least difference, thereby to avoid being misled by similitude, and by affinity to take one thing for another. This is a way of proceeding quite contrary to metaphor and allusion, wherein, for the most part, lies that entertainment and pleasantry of wit which strikes so lively on the fancy, and is therefore so acceptable to all people.

LOCKE.

# GENUINE AND INNOCENT WIT.

Where wit is combined with sense and information, when it is refined by benevolence, and restrained by strong principle; when it is in the hands of a man who can use and despise it

who can be witty and something much better than witty, who loves honour, justice, decency, good-nature, morality, and religion ten thousand times better than wit—wit is then a beautiful and delightful part of our nature. There is no more interesting spectacle than to see the effects of wit upon the different characters of men:—than to observe it expanding caution,-relaxing dignity,-unfreezing coldness, teaching age, and care, and pain, to smile,extorting reluctant beams of pleasure from melancholy, and charming even the pangs of grief. It is pleasant to observe how it penetrates through the coldness and awkwardness of society, gradually bringing men much nearer together, and like the combined force of wine and oil, giving each man a glad heart and shining countenance. Genuine and innocent wit like this is surely the flavour of the mind. Man could not direct his way by plain reason, and support his life by tasteless food; but God has given us wit, and flavour, and brightness, and laughter and perfumes, to enliven the days

of man's pilgrimage, and to charm his pained steps over the burning marl.

SYDNEY SMITH.

## LAUGHTER.

How much lies in laughter: the cipher-key, wherewith we decipher the whole man! Some men wear an everlasting barren simper; in the smile of others lies a cold glitter as of ice: the fewest are able to laugh what can be called laughing, but only sniff and titter from the throat outwards; or at best, produce some whiffling husky cachinnation, as if they were laughing through wool: of none such comes good. The man who cannot laugh is not only fit for treasons, stratagems, and spoils; but his whole life is already a treason and a stratagem.

CARLYLE.

## TEMPERANCE.

Temperance is reason's girdle and passion's bridle.

TEREMY TAYLOR.

#### SOBRIETY.

Modesty and humility are the sobriety of the mind: temperance and chastity are the sobriety of the body.

WHICHCOTE.

#### CONTENTMENT.

There is much variety even in creatures of the same kind. See, there are two snails: one hath a house; the other wants it. Yet, both are snails: and it is a question whether case is the better; that which hath a house hath more shelter, but that which wants it hath more freedom. The privilege of that cover is but a burden; you see if it has but a stone to climb over, with what stress it draws up that beneficial load; and if the passage proves strait finds no entrance: whereas the empty snail finds no difference of way. Surely it is always an ease and sometimes a happiness, to have nothing: no man is so worthy of envy as he that is cheerful in want.

BISHOP HALL

### SERVICES TO OTHERS.

One man, when he has done a service to another, is ready to set it down to his account as a favour conferred. Another is not ready to do this, but still in his own mind he thinks of the man as his debtor, and he knows what he has done. A third in a manner does not even know what he has done, but he is like a vine which has produced grapes, and seeks for nothing more after it has once produced itsproper fruit. As a horse when he has run, a dog when he has tracked the game, a bee when it has made the honey, so such a man when he has done a good act does not call out for others to come and see, but he goes on to another act, as a vine goes on to produce again the grapes in season.—Must a man then be one of these, who in a manner act thus without observing it ?—Yes.

M. ANTONINUS.\*

<sup>\*</sup> The passages from M. Antoninus are taken from Mr. George Long's translation of the Emperor's Thoughts.

## FRUGALITY AND LIBERALITY.

Frugality is good if liberality be joined with it. The first is leaving off superfluous expenses; the last is bestowing them to the benefit of others that need. The first without the last begets covetousness; the last without the first begets prodigality.

PENN.

## DISCRETION.

There are more shining qualities in the mind of man, but there is none so useful as discretion; it is this, indeed, which gives a value to all the rest, which sets them at work in their proper times and places, and turns them to the advantage of the person who is possessed of them. Without it, learning is pedantry, and wit impertinence; virtue itself looks like weakness; the best parts only qualify a man to be more sprightly in errors, and active to his own prejudice.

ADDISON.

#### EXPERIENCE.

Coleridge compared experience to the *stern* lights of a vessel, which illuminate only the track over which it has passed.

### EXAMPLE.

Nicht bas Gefchrei, fagt ein dinefifcher Autor, sondern ber Aufflug einer wilben Ente treibt bie Heerbe zur Folge und zum Nachsliegen.

JEAN PAUL RICHTER.

#### EXAMPLES.

Proposons nous de grands exemples à imiter plutôt que de vains systèmes à suivre.

J. J. ROUSSEAU.

CUNNING COMPARED WITH WISDOM.

Cunning to wisdom is as an ape to man.

PENN.

## THE WICKED.

I have often observed in the course of my experience of human life, that every man, even the worst, has something good about him; though often nothing else than a happy temperament of constitution, inclining him to this or that virtue. For this reason, no man can say in what degree any other person besides himself can be, with strict justice called wicked. Let any one with the strictest character for regularity of conduct among us, examine impartially how many vices he has never been guilty of, not from any care or vigilance, but for want of opportunity, or some accidental circumstance intervening; how many of the weaknesses of mankind he has escaped because he was out of the line of such temptation; and -what often, if not always, weighs more than all the rest—how much he is indebted to the world's good opinion because the world does not know all: I say, any man who can thus think will scan the failings, nay, the faults and crimes of mankind with a brother's eye.

BURNS.

## THE SUMMUM BONUM.

Of two pleasures, if there be one to which all or almost all who have experience of both give a decided preference, irrespective of any feeling of moral obligation to prefer it, that is the more desirable pleasure. Now, it is an unquestionable fact that those who are equally capable of appreciating and enjoying both, do give a most marked preference to the manner of existence which employs their highest faculties. Few human beings would consent to be changed into any of the lower animals for the fullest allowance of a beast's pleasures; no intelligent human being would consent to be a fool; no instructed person would be an ignoramus; no persons of feeling or conscience would be selfish or base, even though they should be persuaded that the fool, or dunce or the rascal is better satisfied with his lot than they with theirs. It is better to be a human being dissatisfied than a pig satisfied; better to be a Socrates dissatisfied than a fool satisfied. And if the fool and the pig are of a different opinion, it is because they only know their own side of the question. The other party to the comparison knows both

sides. From this verdict of the only competent judges, I apprehend there is no appeal. On a question, which is the best worth having of two pleasures? or which of two modes of existence is the most grateful to the feelings apart from its moral attributes and its consequences? the judgment of those who are qualified by knowledge of both, or, if they differ, that of the majority among them, must be admitted to be final.\*

JOHN STEWART MILL,

## PHILOSOPHY.

Philosophy or rather its object, the divine order of the universe, is the intellectual guide which the religious sentiment needs; while exploring the real relations of the finite, it obtains a constantly improving and self-

<sup>\*</sup> The gist of this passage occurs in Aristotle's Ethics (Book X. Chap. 7):—Τὸ γὰρ οἰκεῖον ἐκάστφ τῷ φύσει κράτιστον καὶ κράτιστον καὶ ἤδιστόν ἐστιν ἐκάστφ καὶ τῷ ἀνθρώπφ τὴ ὁ κατὰ τὸν νοῦν βίος, εἴπερ μάλιστα τοῦτο ἄνθρωπος οὖτος ἄρα καὶ εὐδαιμονέστατος.

correcting measure of the perfect law of Jesus, and a means of carrying into effect the spiritualism of St. Paul. It establishes law by ascertaining its terms; it guides the spirit to see its way to the amelioration of life and increase of happiness. While religion was stationary, science could only walk alone; when both are admitted to be progressive, their interests and aims become identified. Aristotle began to show how religion may be founded on an intellectual basis; but the basis he laid was too narrow. Bacon by giving to philosophy a definite aim and method gave it at the same time a safer and self-enlarging basis. Our position is that of intellectual beings surrounded by limitations; and the latter being constant have given to intelligence the practical value of laws, in whose investigation and application consists that seemingly endless career of intellectual and moral progress, which the sentiment of religion inspires and ennobles. The title of saint has hitherto been claimed exclusively for those whose boast is to despise philosophy; yet faith will stumble, and sentiment mislead, unless knowledge be present in amount and quality sufficient to purify the one, and to give beneficial direction to the other.

R. W. MACKAY.

### PROGRESS OF TRUTH.

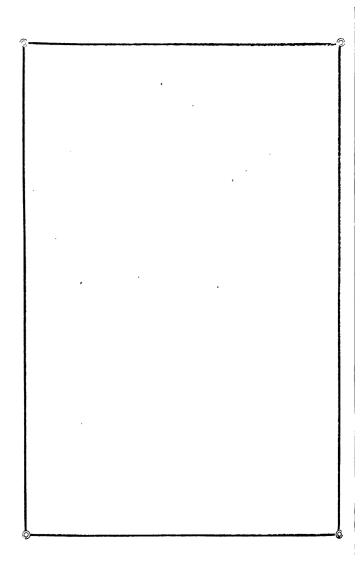
The discoveries which in one age are confined to the studious and enlightened few, become in the next the established creed of the learned, and in the third form part of the elementary principles of education. The harmony in the mean time which exists among truths of both descriptions, tends perpetually, by blending them into one common mass, to increase the joint influence of the whole; the contributions of individuals to this mass (to borrow the fine allusion of Middleton) "resembling the drops of rain, which, falling separately into the water, mingle at once with the stream, and strengthen the general current."

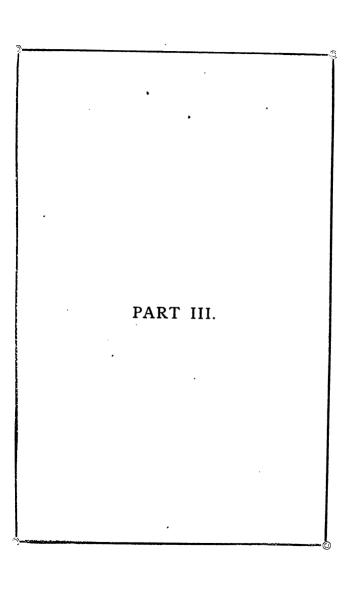
DUGALD STEWART.

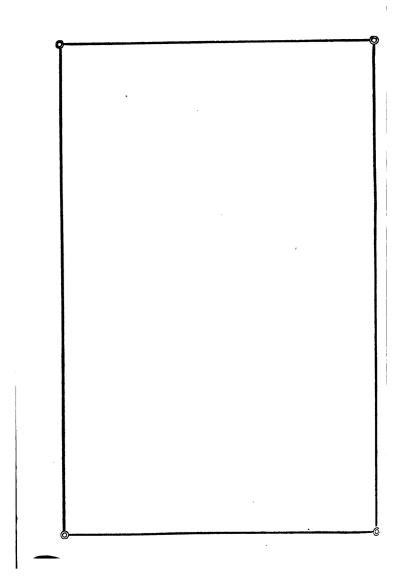
# OTHERS' THOUGHTS.

In learning what others have thought, it is well to keep in practice the power of thinking for one's-self: when an author has added to your knowledge, pause and consider if you can add nothing to his.

EDWARD BULWER.







SEARCH not who spoke this or that: but mark what is spoken. THOMAS À KEMPIS.

#### TRUTH.

The highest aim of man is the discovery of Truth; the search after Truth is his noblest occupation. It is more; it is his duty. Every step onwards we take in science and learning tells us how nearly all sciences are connected. There is a deep philosophy in that connexion yet undeveloped; a philosophy of the utmost moment to man: let us seek it out. The world in which we live is a beautiful world, and the spirit of Omnipotence has given us many pleasures and blessings; shall we not enjoy them? Let us refresh ourselves with them thankfully, whilst we go forth in our search after Truth.

EDWARD FORBES.

#### LOVE OF TRUTH.

The Love of Truth, as such, is good, but when it is misdirected by thoughtlessness or over-excited by vanity, and either seizes on facts of small value, or gathers them chiefly that it may boast of its grasp and apprehension, its work may become dull or offensive. Yet let us not therefore blame the inherent love of facts, but the incautiousness of their selection, and impertinence of their statement.

Ruskin.

## LOVE OF TRUTH.

He who begins by loving Christianity better than Truth will proceed by loving his own sect or church better than Christianity, and end in loving himself better than all.

SAMUEL TAYLOR COLERIDGE.

## WORKING BEYOND THE SURFACE.

A man who works beyond the surface of things, though he may be wrong himself, yet

he clears the way for others, and may chance to make even his errors subservient to the cause of truth.

BURKE.

### FREEDOM OF THOUGHT.

Freedom of thought being intimately connected with the happiness and dignity of man in every stage of his being, is of so much more importance than the preservation of any constitution, that to infringe the former under pretence of supporting the latter, is to sacrifice the means to the end.

ROBERT HALL.

# IN WHAT FREEDOM OF THE UNDERSTAND-ING CONSISTS.

In these two things, viz. an equal indifferency for all truth,—I mean the receiving it in the love of it as truth, but not loving it for any other reason before we know it to be true,—and in the examination of our principles, and

not receiving any for such, nor building on them, until we are fully convinced, as rational creatures, of their solidity, truth, and certainty, consists that freedom of the understanding which is necessary to a rational creature, and without which it is not truly an understanding.

# THE IMAGINATION AN INSTRUMENT OF RESEARCH.

The influence of the imagination as an instrument of research has, we think, been much overlooked by those who have ventured to give laws to philosophy. This faculty is of the greatest value in physical inquiries. If we use it as a guide, and confide in its indications, it will infallibly deceive us; but if we employ it as an auxiliary, it will afford us the most invaluable aid. Its operation is like that of the light troops which are sent out to ascertain the strength and position of the enemy. When the struggle commences, their services

terminate; and it is by the solid phalanx of the judgment that the battle must be fought and won.

SIR DAVID BREWSTER.

### THE HUMAN IMAGINATION.

The human imagination is an ample theatre upon which everything in human life, good or bad, great or mean, laudable or base, is acted.

In children, and in some frivolous minds, it is a mere toy-shop. And in some, who exercise their memory without their judgment, its furniture is made up of old scraps of knowledge that are thread-bare and worn-out.

In some this theatre is often occupied by ghastly superstition, with all her train of Gorgons, and Hydras, and Chimeras dire. Sometimes it is haunted with all the infernal demons, and made the forge of plots, and rapine, and murder. Here everything that is black and detestable is first contrived, and a thousand wicked designs conceived that are never executed. Here, too, the Furies act their part,

taking a severe though secret vengeance upon the self-condemned criminal.

How happy is that mind in which the light of real knowledge dispels the phantoms of superstition; in which the belief and reverence of an all-governing Mind casts out all fear but the fear of acting wrong; in which serenity and cheerfulness, innocence, humanity and candour guard the imagination against the entrance of every unhallowed intruder, and invite more amiable and worthier guests to dwell!

There shall the Muses, the Graces, and the Virtues fix their abode: for everything that is great and worthy in human conduct must have been conceived in the imagination before it was brought into act. And many great and good designs have been formed there, which for want of power and opportunity have proved abortive. The man whose imagination is occupied by these guests must be wise; he must be good; and he must be happy.

THOMAS REID.

#### MYSTICISM.

In the present day, when religion and philosophy are assuming such novel aspects; when the mysterious in revelation is subjected to the scrutiny of philosophy, and philosophy herself straving into the labvrinths of mysticism, and claiming kindred with the supernatural; when the apostolic simplicity of Christian worship is marred by the glitter and mummery of exploded superstitions; it is necessary to warn you against speculations morally and intellectually degrading. In the blue heavens above, in the smiling earth beneath, and in the social world around, you will find full scope for the exercise of your noblest faculties, and a field ample enough for the widest range of invention and discovery. Science has never derived any truth, nor art any invention, nor religion any bulwark, nor humanity any boon from those presumptuous mystics who grovel amid nature's subverted laws, burrowing in the caverns of the invisible

world, and attempting to storm the awful and impregnable sanctuary of the future. If these views be sound, the instruction of literary and theological students, and, indeed, of the whole population, in the grand truths of the material world, becomes the duty of a Christian Church and a Christian state.

SIR DAVID BREWSTER.

# OF JUDGING CONCERNING DIVINE ORDINANCES.

Le vray champ et subiect de l'imposture sont les choses incogneues: d'autant que, en premier lieu, l'estrangeté mesme donne credit; et puis, n'estants point subiectes à nos discours ordinaires, elles nous ostent le moyen de les combattre. A cette cause, dict Platon, il est bien plus aysé de satisfaire, parlant de la nature des dieux que de la nature des hommes, parce que l'ignorance des auditeurs preste une belle et large carriere, et toute liberté au maniement d'une matière cachee. Il advient de là qu'il n'est rien creu si

fermement que ce qu'on sçait le moins; ny gents si asseurez que ceulx qui nous content des fables, comme alchymistes, prognosticqueurs, iudiciaires, chiromantiens, medecins, id genus omne: ausquels ie ioindrois volontiers si i'osois, un tas de gents, interpretes et contreroolleurs ordinaires des desseings de Dieu, faisants estats de trouver les causes de chasque accident, et de veoir dans les secrets de la volonté divine les motifs incomprehensibles de ses oeuvres; et quoyque la varieté et discordance continuelle des evenements les reiecte de coing en coing, et d'orient en occident, ils ne laissent de suyvre pourtant leur esteuf, et de mesme creon peindre le blanc et le noir.

MONTAIGNE.

OF TAKING AWAY REASON TO MAKE WAY FOR REVELATION.

He that takes away reason to make way for revelation, puts out the light of both, and does much-what the same as if he would persuade a man to put out his eyes the better to receive the remote light of an invisible star by a telescope.

LOCKE.

# "PROSTRATE THE UNDERSTANDING."

"Prostrate the Understanding" to discern Truth, and we may as well put out our eyes to discern daylight. "Prostrate the Understanding," is the device not of Religion, but of Superstition; it is the Shibboleth of every idolatry under the sun. "Say now Shibboleth; but he could not pronounce it right: so they took him and slew him at the passage of Jordan." This is not the wisdom of the children of Light, but the craft of those who rather prefer darkness; the wisdom of fanatics, wise only in their generation, hiding their heads from the Truth under a sevenfold shield of stupidity or ignorance. The Christian philosopher is stopped at the Threshold of every Temple, Pagoda, and Mosque by the words written, "Prostrate the Understanding;" it is the best shaft in the quiver of Anti-Christ.

REV. THOMAS WILSON.

#### AUTHORITY IN RELIGION.

It is a preposterous thing that men can venture their souls where they will not venture their money: for they will take their religion upon trust, but not trust a synod about the goodness of half-a-crown.

PENN.

## THE PREJUDICED.

The prejudiced are apt to converse with but one sort of men, to read but one sort of books, to come in hearing but of one sort of notions; the truth is, they canton out to themselves a little Goshen in the intellectual world, where light shines, and, as they conclude, day blesses them: but the rest of the vast expansum they give up to night and darkness, and so avoid coming near it. They confine them-

selves to some little creek, not venturing out into the great ocean of knowledge to survey the riches that nature has stored other parts with, no less genuine, no less solid, no less useful, than what is to be found within their own little spot.

BARROW.

## CHARGE AGAINST SOCRATES.

"And further, the young men in my company, and those who have most leisure especially, young men of fortune, are delighted to hear these questionings of mine, and often imitate me themselves, and try to question others. And I think the result is that they find a great abundance of persons who think that they know something, but who really know little or nothing. And therefore those that are questioned by them are irritated against me rather than against them; and say that there is a certain wicked Socrates who corrupts the young men. And if any one asks them what he does and what he teaches which corrupts them, they can make no reply, as they 7

have nothing to allege. But that they may have some ground for what they say, they take up all these accusations that have been cast against all who have meddled with philosophy,—that they search into things under the earth and above the earth, and do not believe in the gods, and make the worse appear the better reason. Of course they will not assign the true cause, that they are convicted of pretending to know what they do not really know."

PLATO.

# THE GREEK "MYSTERIES."

"Those who instituted the Mysteries did not frame their doctrines without meaning when they taught that he who descends to Hades uninitiated in the Mysteries, unpurified according to their rites, shall be plunged in mire; but those who have been initiated and purified shall live with the gods. But as the mystic saying runs, 'Many began the rites, but few are fully purified:' those who are so are. in my opinion, those who have truly pursued philosophy. This I have, through my life, honestly and earnestly tried to do. Whether I have tried in the right way, and with what success I shall know certainly when I arrive there, if it shall please God, and, as it seems, before very long."

PLATO.

#### DEATH.

Un homme mourant est un ballon qui jette son lest.

"BLUETTES ET BOUTADES."

#### SENSUALITY.

"But if the soul depart from the body polluted and impure, as having always been mixed with the body, and having served and delighted in it; and having allowed itself to be bewitched by it and its desires and pleasures, so that nothing appeared to be real which was not corporeal—something that could be touched and seen and eaten and drunk and used for enjoyment; and having always hated and feared and shunned that which is invisible to the bodily eyes, the intellectual objects at which

philosophy aims;—do you conceive that such a soul can be pure in itself, or fitted for a region of purity?"

PLATO.\*

## MAN THE TRUE SHEKINAH.

The true Shekinah is Man.

S. CHRYSOSTOM.

### IMPURE CONVERSATION.

It is dangerous to fall into impure conversation: when anything of the kind is said before you, if the place and person permits, reprove him that spoke; if that is not convenient, by your blushes and your silence show at least that you are displeased.

EPICTETUS.

## VIRTUES AND VICES.

Bon Natur besitzen wir keinen Fehler, ber nicht zur Tugend, keine Tugend die nicht zum Fehler wers ben könnte. Diese letteren find die bebenklichsten.

GOETHE.

\* This and the other extracts from Plato are taken from Professor Whewell's English version of the Platonic Dialogues.

#### VICE AS POURTRAYED IN FICTION.

Vice should always disgust; nor should the graces of gaiety or the dignity of courage be so united with it as to reconcile it to the mind. Whenever it appears, it should raise hatred by the malignity of its practices, and the meanness of its stratagems; for while it is supported by parts or spirit, it will be seldom heartily abhorred.

Dr. Johnson.

## BACKBITING.

If any one tells you such a one has spoken ill of you, do not refute them in that particular; but answer, had he known all my vices, he had not spoken only of that one.

EPICTETUS.

# OTHERS' VICES AND OUR OWN.

The vices we scoff at in others laugh at us within ourselves.

SIR THOMAS BROWNE.

## A SOURCE OF DELIGHT.

When thou wishest to delight thyself, think of the virtues of those who live with thee; for instance, the activity of one, and the modesty of another, and the liberality of a third, and some other good quality of a fourth. For nothing delights so much as the examples of the virtues, when they are exhibited in the morals of those who live with us, and present themselves in abundance. Wherefore we must keep them before us.

M. ANTONINUS.

# STUDY OF SELF.

Sound thy heart to the bottom, and try it nicely, to be thoroughly satisfied of thy sincerity. Let no day pass without an account taken of thy life, and be sure to observe very diligently what ground you gain or lose, what

alteration appears in your temper, behaviour, affections, desires: what resemblance or degeneracy from God: how near approaches you make, or to what distances you are cast. Above all other subjects, study your own self; for he who is thoroughly acquainted with himself hath attained to a more valuable sort of learning than if the course and position of the stars, the virtues of plants, the nature of all sorts of animals, &c. had employed his thoughts.

S. BERNARD.

### SELF-KNOWLEDGE.

Men carry their minds as for the most part they carry their watches, content to be ignorant of the constitution and action within, and attentive only to the little exterior circle of things, to which the passions, like indexes, are pointing. It is surprising to see how little self-knowledge a person not watchfully observant of himself may have gained in the whole course of an active or even inquisitive life. He may have lived almost an age, and traversed a continent, minutely examining its curiosities, and examining the half-obliterated characters on its monuments, unconscious the while of a process so operating on his mind as to impress or erase characteristics of much more importance to him than all the figured brass or marble that Europe contains.

JOHN FOSTER.

### SELF-KNOWLEDGE.

In order likewise to come at a true knowledge of ourselves, we should consider on the other hand how far we may deserve the praises and approbations which the world bestows upon us: whether the actions they celebrate proceed from laudable and worthy motives; and how far we are really possessed of the virtues which gain us applause among those with whom we converse. Such a reflection is absolutely necessary, if we consider how apt we are either to value or condemn ourselves by the opinions of others, and to sacrifice the report of our own hearts to the judgment of the world.

ADDISON.

# NATURAL JUSTICE.

La loi universelle et absolue, c'est la justice naturelle, qui ne se peut écrire, mais qui parle à la raison et au cœur de tous. Les lois écrites sont des formules où l'on cherche à exprimer le moins imparfaitement possible ce que demande la justice naturelle dans telles ou telles circonstances déterminées.

VICTOR COUSINA

# CONSCIENCE.

Il est donc au fond des âmes un principe inné de justice et de vertu, sur lequel nous jugeons nos actions et celles d'autrui comme bonnes ou mauvaises; et c'est à ce principe que je donne le nom de conscience.

J. J. ROUSSEAU.

### CONSCIENCE.

Conscience does not only offer itself to show us the way we should walk in, but it likewise carries its own authority with it, that it is our natural guide; the guide assigned us by the Author of our nature: it therefore belongs to our condition of being, it is our duty to walk in that path, and follow this guide, without looking about to see whether we may not possibly forsake them with impunity.

BISHOP BUTLER.

# EXCESSIVE THEORISING ABOUT VIRTUE.

Going over the theory of virtue in one's thoughts, talking well and drawing fine pictures of it; this is so far from necessarily or certainly conducing to form a habit of it in him who thus employs himself, that it may harden the mind in a contrary course, and render it gradually more insensible,—i.e. form a habit of insensibility to all moral obligations.

BISHUP BUTLER.

### RELIGION PERVADING NATURE.

It is a meek and blessed influence, stealing in as it were, unawares upon the heart; it comes quietly and without excitement; it has no terror, no gloom in its approaches; it does not rouse up the passions; it is untrammelled by the creeds, and unshadowed by the superstitions of man; it is fresh from the hands of its Author, glowing from the immediate presence of the Great Spirit, which pervades and quickens it; it is written on the arched sky; it looks out from every star; it is on the sailing cloud, and in the invisible wind; it is among the hills and valleys of the earth, where the shrubless mountain-top pierces the thin atmosphere of eternal winter, or where the mighty forest fluctuates before the strong wind, with its dark waves of green foliage; it is spread out, like a legible language, upon the broad face of the unsleeping ocean; it is the poetry of nature; it is this which uplifts the spirit within us, until it is strong enough to overlook

the shadows of our place of probation; which breaks, link after link, the chain that binds us to materiality; and which opens to our imagination a world of spiritual beauty and holiness.

RUSKIN.

### THE WORLD IN ITS NATURE PERFECT.

The world is in its nature perfect; as a divine work it must be so; but since man, in consequence of his limited powers, easily adopts a mistaken view of the world around him, and so much the more the less he strives after the divine light, the world appears to him as something separate and apart from God. Thus the world appears through the guilt of man; but it is not corrupted and destroyed in consequence of its own nature.

Neither Christ nor any of the biblical writers who benefited by his oral instruction have mentioned the corruption of Nature by the Fall. When we therefore refer to the Bible we must rely on S. Paul alone. I will leave it to

theologians to determine the right interpretation of his expressions: it appears to me that he only intended the abuse of nature, on man's part, and the great improvement in our nature which must follow from the improvement of the human race. A comprehensive realization of this thought can only exist in a very distant future. Most of what theologians teach us of the corruption of nature does not appear to me to be so clearly and decidedly brought forward in the Bible as in their commentaries, and seems to derive its origin from mistaken philosophical investigations. I will not lead the reader into long disputes on this point, but rather prove my opposite convictions, with the grounds upon which they rest, The whole world was always finite, and no one ever believed that it became so through man's sin; but all finite existence is by its nature imperfect. Every finite object is limited and transitory, and when viewed separate from its connexion with the whole of which it is a part, we have sufficient cause to lament over the

imperfection of the Finite; but if we do not only regard the individual objects merely apart from the whole, and—if I may so express myself—as if it were their duty to be independent, we shall be led to another mode of contemplation. The more an object constitutes an exclusive whole, the more we see in it the revelation of eternity. In the totality of the Finite we first see the revelation of its eternal origin, so far, of course, as it is possible to see it from our point of view.

OERSTED (L. & J. HORNER'S Translation).

### ADORATION.

L'adoration est un sentiment universel. Il diffère en degrès selon les différentes natures; il prend les formes les plus diverses; souvent même il s'ignore lui-même; tantôt il se trahit par une exclamation partie du cœur dans les grandes scènes de la nature et de la vie; tantôt il s'élève silencieusement dans l'âme muette et pénétrée; il peut s'égarer dans son expression,

dans son objet même. C'est un élan de l'âme spontané, irrésistible; et quand la raison s'y applique, elle le déclare juste et légitime. Quoi de plus juste, en effet, que de redouter les jugements de celui qui est la sainteté même, qui connaît nos actions et nos intentions, et qui les jugera comme il appartient à la suprême justice? Quoi de plus juste aussi que d'aimer la parfaite bonté et la source de tout amour? L'adoration est d'abord un sentiment naturel: la raison en fait un devoir.

VICTOR COUSIN.

### FORMULAS.

What we call 'Formulas' are not in their origin bad; they are indispensably good. Formula is method, habitude; found wherever man is found. Formulas fashion themselves as Paths do, as beaten Highways, leading towards some sacred or high object, whither many men are bent. Consider it. One man, full of heartfelt earnest impulse, finds out a way of doing somewhat,—were it of uttering

his soul's reverence for the Highest, were it but of fitly saluting his fellow-man. An inventor was needed to do that, a poet; he has articulated the dim-struggling thought that dwelt in his own and many hearts. This is his way of doing that; these are his footsteps, the beginning of a 'Path.' And now see: the second man travels naturally in the footsteps of his foregoer, it is the easiest method. In the footsteps of his foregoer; yet with improvements, with changes where such seem good; at all events with enlargements, the Path ever widening itself as more travel it;—till at last there is a broad Highway whereon the whole world may travel and drive. While there remains a city or Shrine, or any Reality to drive to, at the farther end, the Highway shall be right welcome! When the city is gone, we will forsake the Highway. In this manner all Institutions, Practises, Regulated Things in the world have come into existence, and gone out of existence. Formulas all begin by being full of substance; you may call them the skin

the articulation into shape, into limb and skin, of a substance that is already there: they had not been there otherwise. Idols, as we said, are not idolatrous till they become doubtful, empty for the worshipper's heart. Much as we talk against Formulas, I hope no one of us is ignorant withal of the high significance of true Formulas; that they were, and ever will be, the indispensablest furniture of our habitation in this world.

CARLYLE.

# INFLUENCE OF EXTERNALS.

Si par exemple, celui qui parle s'énonce avec facilité, s'il garde une mesure agréable dans ses périodes, s'il a l'air d'un honnête homme et d'un homme d'esprit, si c'est une personne de qualité, s'il est suivi d'un grand train, s'il parle avec autorité et avec gravité, si les autres l'écoutent avec respect et en silence, s'il a quelque réputation, et quelque commerce avec les esprits du premier ordre,—enfin, s'il est

assez heureux pour plaire ou pour être estimé, il aura raison dans tout ce qu'il avancera; et il n'y aura pas jusqu'à son collet et à ses manchettes, qui ne prouvent quelque chose.

MALEBRANCHE.

## EXTERNALS.

The external part of religion is doubtless of little value in comparison with the internal, and so is the cask in comparison with the wine contained in it: but if the cask be staved in, the wine must perish.

BISHOP HORNE.

# DEVELOPMENT OF THE SOUL.

Gott hat Seelen in Staub gesenkt, bamit fie burch Irrthümer zur Wahrheit hindurchbrächen, und burch Behler zur Tugend, und burch Leiben zur Glücks seligkeit.

ENGEL.

### THE PASSIONS AND REASON.

Leibenschaften find bie Binbe, bie unser Lebens: schiff forttreiben, bie Bernunft ift ber Steuermann, ber es lenkt. Das Schiff ftanbe still ohne Wind, und licfe auf ben Strand ohne Steuermann.

F. Schulz.

### MAN.

L'homme n'est pas un pur esprit; il a un corps qui est à l'esprit tantôt un obstacle, tantôt un moyen, toujours un compagnon inséparable. Les sens ne sont pas, comme l'ont trop dit Platon et Malebranche, une prison pour l'âme, mais bien plutôt une fenêtre ouverte sur la nature, et par laquelle l'âme communique avec l'univers.

VICTOR COUSIN.

# HUMAN PASSIONS.

The passions of mankind are partly protective, partly beneficent, like the chaff and grain

of the corn; but none without their use, none without nobleness, when seen in balanced unity with the rest of the spirit which they are charged to defend. The passions of which the end is the continuance of the race; the indignation which is to arm it against injustice, or strengthen it to resist wanton injury; and the fear which lies at the root of prudence, reverence and awe, are all honourable and beautiful so long as man is regarded in his relations to the existing world.

RUSKIN.

### OBEDIENCE.

It is often the best kind of liberty,—freedom from care. The man who says to one, Go, and he goeth, and to another, Come, and he cometh, has, in most cases, more sense of restraint and difficulty than the man who obeys him. The movements of the one are hindered by the burden on his shoulder; of the other, by the

bridle on his lips: there is no way by which the burden may be lightened; but we need not suffer from the bridle if we do not champ at it. To yield reverence to another, to hold ourselves and our lives at his disposal, is not slavery; often it is the noblest state in which a man can live in this world. There is, indeed, a reverence which is servile, that is to say, irrational or selfish: but there is also a noble reverence, that is to say, reasonable and loving; and a man is never so noble as when he is reverent in this kind; nay, even if the feeling pass the bounds of mere reason, so that it is loving, a man is raised by it.

RUSKIN.

# FAITH IN GOD.

Der Glauben an Gott heiligt und befestigt bas Band zwischen Eltern und Kindern, zwischen Untersthanen und Fürsten; Unglaube löst alle Banbe, versnichtet alle Segen.

Pestalozzi.

# BLESSING OF A FIRM RELIGIOUS FAITH.

I envy no quality of the mind or intellect in others; be it genius, power, wit or fancy: but I should prefer a firm religious faith to every other blessing; for it makes life a discipline of goodness; creates new hopes, when all earthly hopes vanish; and throws over the decay, the destruction of existence, the most gorgeous of all lights; awakens life even in death, and from corruption and decay calls up beauty and divinity; makes an instrument of torture and shame the ladder of ascent to paradise; and, far above all combinations of earthly hopes, calls up the most delightful visions of palms and amaranths, the gardens of the blest, the security of everlasting joys, where the sensualist and the sceptic view only gloom, decay, annihilation, and despair.

SIR H. DAVY.

# PROVIDENCE.

Whatever may happen to thee, it was prepared for thee from all eternity; and the implication of causes was from eternity spinning the thread of thy being and of that which is incident to it.

M. ANTONINUS.

### THE RELIGION OF THE MANY.

The religion of the many must necessarily be more incorrect than that of the refined and reflective few,—not so much in its essence as in its forms,—not so much in the spiritual idea which lies latent at the bottom of it, as in the symbols and dogmas in which that idea is embodied.

GREG.

# GREAT ATHEISTS.

The great atheists are, indeed, the hypocrites, which are ever handling holy things, but without feeling; so as they must need be cauterized in the end.

BACON.

### INFIDELS.

They commit a grave error who regard a man as an infidel because he refuses to acknowledge the truth of certain doctrines which they believe, or fancy they believe, to be true. He only is an infidel who from base motives turns a deaf ear to the voice of truth: and the infidel of infidels is he who while professing to "believe all the articles of the Christian faith," takes no heed to walk after the perfect law of love summed up for him by his Master.

H. A.

# "THE WICKED FLOURISH," &C.

But is it not some reproach on the economy of Providence that such a one who is a mean, dirty fellow, should have amassed wealth enough to buy half a nation? Not in the least. He made himself a mean, dirty fellow for that very end. He has paid his health, his conscience, his liberty for it; and will you envy him his bargain?

MRS. BARBAULD.

### FRUIT OF DISCIPLINARY PAIN.

For so have I known a luxuriant vine swell into irregular twigs and bold excrescences, and spend itself in leaves and little rings, and afford but trifling clusters to the wine-press, and a faint return to his heart which longed to be refreshed with a full vintage; but when the lord of the vineyard had caused the dressers to cut the wilder plant and make it bleed, it grew temperate of its vain expense of useless leaves, and knotted into fair and juicy branches, and made account of that loss of blood by the return of fruit.

JEREMY TAYLOR.

# HONEY FROM THE ROCK.

God promises vineyards from the wilderness, and honey from the rock—indicating, under both figures, that those dispensations which have in them most of the painful and severe, the dreariness of the wilderness and the hardness of the rock, are both designed and adapted to vield to their subjects an abundance of the very choicest of spiritual provision. Yea, you must go to the wilderness for vineyards, and to the rock for honey. Not that there are no vineyards except in the wilderness, and no stores of honey except in the rock. The vine will grow in the sunny vale, and the bee find and deposit her treasures in the luxuriant garden; for religion is adapted as much to prosperity as to adversity. But we take, comparatively, little note of the vine amid a hundred other tokens of fertility, and the honev is almost untasted where every luscious fruit is offering itself abundantly. The worth of the vineyard is felt when met with in the wilderness, and the honey, to be appreciated, must be found in the rock.

REV. HENRY MELVILL.

## HOPE OF IMMORTALITY.

A man really and practically looking onards to an immortal life, on whatever grounds, whibits to us the human soul in an ennobled

WHEWELL.

# A PROOF OF THE SOUL'S IMMORTALITY.

But among these and other excellent arguments for the immortality of the soul, there is one drawn from the perpetual progress of the soul to its perfection, without a possibility of over arriving at it; which is a hint that I do not remember to have seen opened and improved by others who have written upon this subject, though it seems to me to carry a great weight with it. How can it enter into the thoughts of man that the soul, which is

had, I think, already made the comparison.

<sup>\*</sup> A little further on, in the same number (112) of *The Spectator*, Addison says: "The soul considered with its Creator is like one of those mathematical lines that may draw nearer to another for all eternity without the possibility t." He refers to the asymptotes of the hyper-

capable of such immense perfections, and of receiving new improvements to all eternity, shall fall away into nothing almost as soon as it is created? Are such abilities made for no purpose? A brute arrives at a point of perfection which he can never pass: in a few years he has all the endowments he is capable of; and were he to live ten thousand more, would be the same thing he is at present. Were a human soul thus at a stand in her accomplishments, were her faculties to be full blown, and incapable of further enlargements, I could imagine it might fall away insensibly, and drop at once in a state of annihilation. But can we believe a thinking being that is in a perpetual progress of improvement, and travelling on from perfection to perfection, after having just looked abroad into the works of its Creator, and made a few discoveries of His infinite Goodness, Wisdom, and Power, must perish at her first setting out, and in the very beginning of her inquiries?

ADDISON.

# MAN'S ASPIRATIONS, A PROOF OF HIS IMMORTALITY.

What inference shall we draw from this remarkable law in Nature, that there is nothing waste and nothing meaningless in the feelings and faculties wherewith living creatures are endowed? For each desire there is a counterpart object; for each faculty there is room and opportunity for exercise, either in the present or in the coming futurity. Now, but for the doctrine of immortality. Man would be an exception to this law—he would stand forth as an anomaly in Nature, with aspirations in his heart for which the universe had no antitype to offer, with capacities of understanding and thought that never were to be followed by objects of corresponding greatness through the whole history of his being?

CHALMERS.

# EARTH AND HEAVEN.

We believe that according to the goal which each soul has reached on earth will be its

starting-point in Heaven—that, through long ages of self-elaborating effort it must win its way up nearer and nearer to the Throne of God—and that occupation can never fail, nor interest ever flag, even through everlasting being.

GREG.

# PLEASURE AND PAIN THE CONSEQUENCE OF OUR ACTIONS.

In the present state all which we enjoy, and a great part of what we suffer, is put in our own power; and we are endued by the Author of our nature with capacities of foreseeing these consequences... I know not that we have any one kind or degree of enjoyment but by the means of our own actions. And by prudence and care we may, for the most part, pass our days in tolerable ease and quiet; or, on the contrary, we may by rashness, ungoverned passions, wilfulness, or even by negligence, make ourselves as miserable as ever we please. And many do please to make

themselves extremely miserable; i.e. to do what they know beforehand will render them so. They follow those ways the fruit of which they know, by instruction, example, experience, will be disgrace, and poverty, and sickness, and untimely death. This every one observes to be the general course of things; though, it is to be allowed, we cannot find by experience, that all our sufferings are owing to our own follies.

BISHOP BUTLER.

## CRIME AND PUNISHMENT.

Crime and punishment grow out of one stem. Punishment is a fruit that, unsuspected, ripens within the flower of the pleasure that concealed it.

EMERSON.

# UNPUNISHED SIN.

A sin without its punishment is as impossible, as complete a contradiction in terms, as a cause without an effect.

GREG.

### AN EFFECT OF GUILT.

Under every guilty secret there is a hidden brood of guilty wishes, whose unwholesome infecting life is cherished by darkness. The contaminating effect of deeds often lies less in the commission than in the consequent adjustment of our desires—the enlistment of our self-interest on the side of falsity; as, on the other hand, the purifying influence of public confession springs from the fact, that by it the hope in lies is for ever swept away, and the soul recovers the noble attitude of simplicity.

George Eliot.

# HARDENING IN CRIME.

Hardening in crime decays the heart like as rust decays iron.

PLUTARCH.

# GUILT AND SHAME.

Guilt and Shame, says the allegory, were at first companions, and, in the beginning of their journey, inseparably kept together. But their union was soon found to be disagreeable. and inconvenient to both. Guilt gave Shame frequent uneasiness, and Shame often betrayed the secret conspiracies of Guilt. After long disagreement, therefore, they at length agreed to part for ever. Guilt boldly walked forward alone, to overtake Fate, that went before in the shape of an executioner; but Shame, being naturally timorous, returned back to keep company with Virtue, which in the beginning of their journey they had left behind. Thus, my children, after men have travelled through a few stages in vice, Shame forsakes them, and returns back to wait upon the few virtues they have still remaining.

GOLDSMITH.

# OUR WISDOM; OUR RELIGION; OUR HAPPINESS.

In our search after God and contemplation of Him our wisdom doth consist; in our worship of God, and obedience to Him, our religion doth consist; in both of them our happiness doth consist.

WHICHCOTE.

## PERSONAL RELIGION.

The best way to find out what is religion in us, is to inquire what is true concerning God: for religion in us is our resemblance to God, who is ever best pleased with those things in His creatures which are most eminent in Himself.

WHICHCOTE.

### WALKING WITH GOD.

Live with the gods. And he does live with the gods who constantly shows to them that his own soul is satisfied with that which is assigned to him, and that it does all the daemon  $(\delta a l \mu \omega v)$  wishes, which Zeus hath given to every man for his guardian and guide, a portion of himself. And this daemon is every man's understanding and reason.

M. Antoninus.

# REASON AND RELIGION.

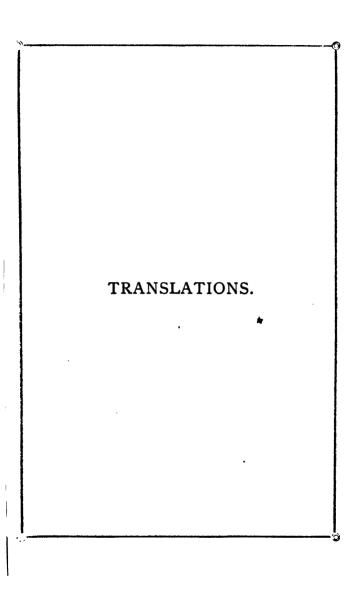
It would be hard to say whether they are most at fault who assert that reason should have no authority in determining our faith, or they who would reject as unworthy of belief whatever reason cannot demonstrate. While we deny that reason is powerless, we may safely acknowledge that it is insufficient. For if this be so, and we know it is so, with regard to material things, must it not more surely be so with regard to those things of which the soul, vis sui conscia, catches but faint glimpses after long and laborious strivings have purified her vision?

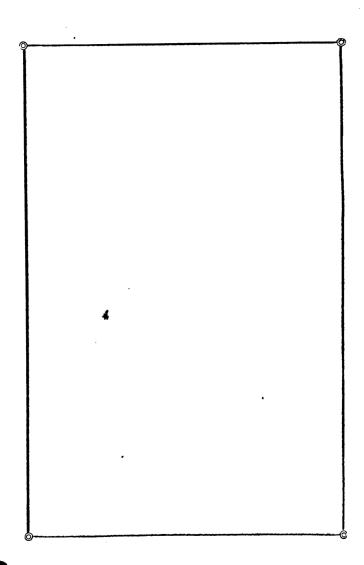
H. A.

# SPIRITUAL WISDOM.

A good life is the best way to understand wisdom and religion; because, by the experiences and relishes of religion there is conveyed a sweetness to which all wicked men are strangers. There is, in the things of God, to those who practise them, a deliciousness that makes us love them, and that love admits us into God's cabinet, and strangely clarifies the understanding by the purification of the heart.

JEREMY TAYLOR.





By most of those into whose hands this Book or Thoughts may have the good fortune to find its way, the following translations will probably be unneeded.

To those who may refer to them, I would be allowed to remark that, in reproducing as nearly as I could the sense of the original passages, much beauty of expression has, unavoidably, been lost.

H. A.

# TRANSLATIONS.

## (Page 5.)

### WHAT TO PUT FIRST IN A BOOK.

The last thing one finds out in writing a book is what to put first.

### CRITICISM.

Criticism often takes from the tree caterpillars and blossoms together.

### CRITICISM.

The pleasure of criticism deprives us of that of being deeply affected by very beautiful things.

# (Page 6.)

### PLEASING THE MANY.

- Canst thou not every one please through all thy labour and art-work,
- Do what contenteth the few: pleasing the many is bad.

#### SUCCESS.

The success of the greater part of things depends upon knowing how long it takes to succeed.

# OUR CHIEF BUSINESS WITH REGARD TO OUR CALLING.

. We must strive to make ourselves very worthy of some employment or other: the rest is no business of ours; it is the business of other people.

# (Page 8.)

### HONOUR.

Honour is like the eye, which cannot suffer the least impurity without damage; it is a precious stone, the price of which is lessened by the least flaw.

### VANITY.

What makes vanity so insufferable to us is that it wounds our own.

#### APPEARANCE.

You are after all what you are. Deck yourself in a wig with a thousand locks; ensconce your legs in buskins an ell high; you still remain just what you are.

(Page 9.)

DRESS.

In the matter of dress, one should always keep below one's ability.

## ELOQUENCE.

Fénelon says of Demosthenes: "He uses language as a modest man does his coat,—as clothing, not as ornament."

(Page 10.)

#### MODESTY.

Modesty is to merit what shade is to the figures in a picture; it gives to it force and relief.\*

\* A just and reasonable modesty does not only recommend eloquence, but sets off every great talent which a man can be possessed of. It heightens all the virtues which it accompanies; like the shades of paintings, it raises and rounds every

#### TALENT.

Now this is how I define talent: it is a gift God has given us in secret, which we reveal without knowing it.

## (Page 11.)

### FLATTERY.

Flattery is false money, which would not be current were it not for our vanity.

### FLATTERY.

We sometimes think we hate flattery; but we only hate the way in which we are flattered.

## (Page 12.)

## PRAISING PRINCES FALSELY.

Praising princes for virtues which they do not possess, is insulting them with impunity.

figure, and makes the colours more beautiful, though not so glowing as they would be without it.

ADDISON (Spectator, No. 231).

This foot-note I give, not merely as a parallel passage,—
for parallel passages may be found for most of these thoughts,—
but because it is, I think, evidently a paraphrase of La Bruyèrè's
words.

H. A.

### FRIENDSHIP.

Without virtue there can be no friendship.

## (Page 13.)

## CRIMES AND WEAKNESSES.

Men blush less for their crimes than for their weaknesses and their vanity.

### ENVY.

I am told so much evil of that man, and I see so little of it in him, that I begin to suspect that he possesses some inconvenient merit which extinguishes that of others.

#### THE CHESS KNIGHT.

Two boys would play at chess. As there was a knight short, they put a mark upon a pawn, and so made a knight of him.

"Hey!" exclaimed the other knights, "where do you come from, Mr. Clodhopper?"

The boys heard the scoff. "Hold your tongues," said they; "does he not perform for us just the same service as you do?"

(Page 15.)

JOYS AND SORROWS.

The rose does not bloom without thorns. True! but would that the thorns did not outlive the rose!

(Page 16.)

FAINT PRAISE.

It is a great sign of mediocrity to praise always moderately.

### POLITENESS.

I consider that the spirit of politeness is a certain attention to contrive that, by our words and manners, others may be pleased with us and with themselves.

(Page 17.)

THE COURT.

The court is like an edifice built of marble;—I mean to say that it is composed of very hard, but very polished, people.

### BEHAVIOUR AT COURT.

At court, to make advances is as dangerous as not to make them.

# (Page 18.)

## SOCIABILITY.

We are more sociable, and get on better with people, by the heart than the intellect.

### RAILLERY.

Raillery is a discourse in favour of one's wit against one's good-nature.

#### CONVERSATION.

The tone of good conversation is flowing and natural; it is neither heavy nor frivolous; it is learned without pedantry, lively without noise, polished without equivocation. It is neither made up of lectures nor epigrams. Those who really converse, reason without arguing, joke without punning, skilfully unite wit and reason, maxims and

sallies, ingenious raillery and severe morality. They speak of everything in order that every one may have something to say: they do not investigate too closely, for fear of wearying: questions are introduced as if by-the-bye, and are treated with rapidity; precision leads to elegance, each one giving his opinion, and supporting it with few words. No one attacks wantonly another's opinion, no one supports his own obstinately. They discuss in order to enlighten themselves, and leave off discussing where dispute would begin: every one gains information, every one recreates himself, and all go away contented; nay, the sage himself may carry away from what he has heard matter worthy of silent meditation.

(Page 19.)

### CONVERSATION.

Confidence furnishes conversation with more than wit does.

(Page 20.)

#### MERIT.

If you wish your merit to be known, recognise that of other people.

## (Page 21.)

### TALKATIVENESS.

We talk little when vanity does not prompt us to talk.

### READING.

Stupid people read a book and do not understand it: those of average intelligence think they understand it perfectly: great minds do not always understand it entirely; that appears to them obscure which is obscure, just as that seems to them clear which is clear. Those who would seem clever try to look upon that as obscure which is clear, and endeavour not to understand what is very intelligible.

## (Page 22.)

### ORIGINALITY OF STYLE.

A good writer does not write as people write, but as he writes.

## (Page 23.)

### SEEMING OBSCURITY OF STYLE.

He who would reproach an author for obscurity should look into his own mind (*lit.* inner-self) to see whether it is quite clear there. In the dusk the plainest writing is illegible.

### OBSCURITY OF STYLE.

With regard to obscurity, there are two kinds of blundering: the *simple*, when what is written is unintelligible; the *double*, when the writer himself cannot make out what he means.

### MODERN AUTHORS.

The most original modern authors are not so because they advance what is new; but simply because they know how to put what they have to say as if it had never been said before.

## (Page 24.)

#### COMMENTARIES.

There is more concern now-a-days to interpret interpretations, than to interpret things; and more

books about books than about any other subject: we do nothing but expound one another.

### BEATING ABOUT FOR THE RIGHT WORD.

A good and careful author often finds that the expression which he has been seeking for a long time, and has at last found, is the most simple and natural, and the very one which seems as if it should have presented itself at first, and without effort.

## (Page 26.)

### LOVE.

Love is only an episode in the life of a man; it is the entire history of the life of a woman.

### LOVE BEFORE MARRIAGE.

Love before marriage is like a too short preface before a book without end.

## (Page 27.)

### INGRATITUDE.

He is ungrateful who denies that he has received a kindness which has been bestowed upon him; he is ungrateful who conceals it from others; he is ungrateful who makes no return for it: most ungrateful of all is he who forgets it.

## (Page 28.)

### BRILLIANT THOUGHTS IN ORATORY.

Brilliant thoughts are, I consider, as it were the eyes of eloquence; but I would not that the body were all eyes, lest the other members should lose their proper functions.

### BRILLIANT THOUGHTS.

What we call a brilliant thought is ordinarily nothing more than a captious expression which, by the help of a dash of truth, imposes upon us an error which sets us wondering.

## (Page 36.)

### CHARACTER.

To be able simply to say of a man he has character,\* is not only saying much of him, but extolling him; for this is a rarity which excites respect and wonder.

## (Page 37.)

### A MARK OF CHARACTER.

By nothing do men show their character more clearly than by what they think laughable.

### THE LAUGHABLE.

The witty man thinks almost everything ridiculous; the wise man scarcely anything.

#### can not = will not.

A man can do what he ought to do; and when he says he can not he will not.

\*It would be convenient if we made a distinction in English between having character and having a character, applying the former expression to consistency and independence (without eccentricity), and continuing to use the latter in its present sense.

## (Page 39.)

### OCCUPATION.

Nature has made occupation a necessity to us; society makes it a duty; habit may make it a pleasure.

## (Page 42.)

### REAL HAPPINESS AND GREATNESS.

He alone is happy and great who needs neither to obey nor to command in order to distinguish himself.\*\*

### STUDY AND THOUGHT.

Certain people study all their life; at their death they have learnt everything except to think.

# (Page 43.)

## NATURALNESS OF TRUTH.

Truth comes home to the mind so naturally, that when we learn it for the first time, it seems as though we did no more than recall it to our memory.

\* Lit.: in order to be something.

### (Page 44.)

### NATURE.

Nature is a boundless sphere, of which the centre is everywhere, the circumference nowhere.

### TRUTH AND BEAUTY.

Truth can work powerfully even when directed by the worst hand; but in the case of the Beautiful it is the vessel that makes the contents.

# (Page 45.)

### MORAL BEAUTY.

Moral beauty is the basis of all true beauty. This foundation is somewhat covered and veiled in nature. Art brings it out, and gives it more transparent forms. It is here that art, when it knows well its power and resources, engages in a struggle with nature in which it may have the advantage.

#### ART.

Art neither belongs to religion nor to ethics; but, like these, it brings us nearer to the Infinite, one of the forms of which it manifests to us. God is the source of all beauty, as of all truth, of all religion, of all morality. The most exalted object, therefore, of art is to reveal in its own manner the sentiment of the Infinite.

## (Page 47.)

### IMAGINATION WITHOUT TASTE.

There is nothing more fearful than imagination without taste.

## (Page 49.)

#### DOGMATISM.

It is profound ignorance that inspires a dogmatic tone. He who knows nothing, believes he is teaching others what he has just learned himself: he who knows much, scarcely thinks that what he says can be unknown by others; and he speaks with less assurance.\*

\* "With more indifferency" would be the better translation, if this word could he regarded as generally conveying the sense given to it by Locke in the chapter on INDIFFERENCY. (On the Conduct of the Understanding. §. XI.

## (Page 50.)

## EDUCATION, STATE INTERFERENCE IN.

In a well-ordered community everything encourages men to cultivate their natural powers: without any interference therein, their education will be good.

The aid of Government is not necessary to educational reform: private exertion will suffice.

## (Page 52.)

### EDUCATION OF DAUGHTERS.

See, indeed, that your daughter is thoroughly grounded and experienced in household duties; but take care through religion and poetry to keep her heart open to heaven: press the earth closely around the food-conveying roots of the plant, but let none fall into its blossom.

## (Page 53.)

### FALSEHOOD.

The more weakness, the more falsehood; strength goes straight; every cannon-ball that has in it hollows and holes goes crooked. Weaklings must lie.

## HOME JOYS.

Our home joys are the most delightful earth affords.

And the joy of parents in their children is the most holy joy of humanity.

It makes their hearts pure and good; it lifts men up to their Father in heaven.

## (Page 55.

## THE LILY AND THE ROSE.

In order to point out to me the features of a flower, the botanists display it dry, discoloured, and stretched out in one of their specimen books. Is it in that state that I am to recognise a lily? Is it not, rather, on the margin of a brooklet, raising its

august stalk amidst grass and flowerets, and reflecting in the water its beautiful chalices—whiter than ivory —that I shall admire the king of the valleys? And is not its incomparable whiteness still more brilliant when speckled, as with drops of coral, by the tiny, scarlet, hemispheric beetles, spotted with black, which almost always seek shelter there?—Who can recognise in a dry rose the queen of flowers? If the rose is to be at once an object of love and philosophy, it must be seen when, bursting from the clefts of a wet rock, its brilliancy is enhanced by its own verdure; when the zephyr balances it upon a stem bristling with thorns; when the dawn covers it with tears; and when, by its dazzling beauty and by its scents, it attracts the hands of passers-by. Sometimes a gay fly, resting in its corolla, sets off to advantage the carmine red by its emerald green: then is it that this flower seems to tell us that pleasure, of which its short-lived charms are a symbol, is environed by danger, and carries repentance in its bosom.

Page 59.)

LIGHT AND SHADE.

Where there is much light the shade is deep.

### INFANCY OF PEOPLES AND INDIVIDUALS.

In the infancy of peoples, as in that of individuals, feeling has always preceded thought, and has been its first master.

## (Page 60.)

### THE BOW AND ITS OWNER.

A man had an excellent ebony bow, with which he could shoot to a great distance and great certainty, and which he valued highly. Once, however, as he was looking at it attentively, he said: "You are somewhat too clumsy; you have no ornament about you but your smoothness. 'Tis a pity! But there's a remedy. I'll go to the best carver, and have the most beautiful figures carved on my bow." He did so, and the artist wrought a hunt upon it: and what could have been more suitable? The man was overjoyed. "You deserve these ornaments, my favourite bow," said he. He is eager to try it at once; he bends it, and the bow—breaks to pieces.

## (Page 62.)

LIVELY WIT OF LESS VALUE THAN JUST PER-CEPTION.

It is no advantage to have lively wit if exactness be wanting. The perfection of a clock does not consist in its going fast, but in its being well regulated.

## (Page 69.)

### EXAMPLE.

Not the cry, but the flight of a wild duck, says a Chinese author, leads the flock to fly and follow.

#### EXAMPLES.

Let us propose to ourselves to imitate great patterns rather than to follow vain systems.

# (Page 72.)

NOTE TO "SUMMUM BONUM."

For that which peculiarly belongs to each by nature is best and most pleasant to every one; and,

consequently, to man the life according to intellect (is most pleasant) if intellect especially constitutes Man. This life is therefore the most happy.

## (Page 88.)

OF JUDGMENT CONCERNING DIVINE ORDINANCES.

Things unknown are the true field and matter of fraud: and this, firstly because strangeness itself begets belief; and then, because not being matters of common talk they take from us the means of combating them. Therefore, says Plato, it is much easier to satisfy people when we speak of the nature of the gods than of the nature of men,—because the ignorance of the hearers gives good and ample scope and full freedom in the management of a hidden matter. Hence comes it that nothing is believed so firmly as that which we know the least; nor are there any folk who have so much assurance as those who tell us fables, as the alchymists, prognosticators, seers, chiromantists, quacks, id genus omne: to which I would willingly join, if I dare, a host of people, comptrollers in ordinary of the designs of God, who make it their business to give

the causes of every accident, and to detect in the secrets of the Divine will the incomprehensible motives of its workings; and, though tossed this way and that way, east and west, by the constant variety and discordance of events, they cease not to follow their business, and with the same pencil to paint black and white.

(Page 94.)

DEATH.

A dying man is a balloon throwing down its ballast.

(Page 95.)

## VIRTUES AND VICES.

We derive from nature no fault that may not become a virtue, no virtue that may not degenerate into a fault. Faults of the latter kind are the most difficult to cure.

(Page 100.)

## NATURAL JUSTICE.

The universal and absolute law is that natural justice which cannot be written down, but which

appeals to the hearts of all. Written laws are formulas in which we endeavour to express the least imperfectly possible that which, under such or such determined circumstances, natural justice demands.

## (Page 100.)

### CONSCIENCE.

There is, then, in our heart of hearts an innate principle of justice and of virtue upon which we judge our own actions and those of others; and it is to this principle that we give the name of Conscience.

## (Page 105.)

### ADORATION.

Adoration is a universal sentiment. It differs in degree in different natures; it takes the most varied forms, and often ignores its own existence: sometimes it betrays itself by an exclamation uttered from the heart in the midst of the grand scenes of nature and life; sometimes it rises silently in the mute and penetrated soul: it may wander in its mode of expression, and err as to its object. It is

a spontaneous irresistible emotion; and when tested by reason is found just and right. What, indeed, is more just than to hold in awe the judgments of Him who is holiness itself, who knows our actions and our intentions, and who will judge them as appertains to divine justice? What, moreover, is more just than to love perfect goodness, and the source of all love? Adoration begins by being a natural sentiment: reason makes it a duty.

## (Page 108.)

### INFLUENCE OF EXTERNALS.

If, for instance, he who speaks express himself with ease, if he round his periods agreeably, if he have the air of a gentleman and a man of intelligence, if he be a person of rank, if he have many attendants, if he speak with authority and with gravity, if others listen to him respectfully and silently, if he be of some reputation, and have had some intercourse with men of a high order of intellect,—in a word, if he be so fortunate as to please or to gain esteem, whatever he advances will be deemed right and reasonable, and there will be

nothing about him, to his very collar and cuffs, but will carry conviction with it.

## (Page 109.)

### DEVELOPMENT OF THE SOUL

God has sunk souls in dust that they may thereby burst their way through errors to truth, and through faults to virtue, and through sufferings to bliss.

## (Page 110.)

### THE PASSIONS AND REASON.

Passions are the winds that bear along our lifeship. Reason is the helmsman that guides it. The ship would stop without wind, and would strand without the helmsman.

#### MAN.

Man is not a purely spiritual being. He has a body which is to his spirit now an obstacle, now a means,\*—always an inseparable companion. The senses are not, as Plato and Malebranche have too

\* i.e. An instrument.

often affirmed them to be, the soul's prison: but much rather are they a window opening upon nature, by which the soul holds communion with the universe.

## (Page 112.)

## FAITH IN GOD.

Faith in God hallows and confirms the union between parents and children, subjects and rulers; infidelity relaxes every band, and nullifies every blessing. .

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